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READ THIS BOOK CAREFULLY,

JUDGE IT IMPARTIALLY,

QUOTE IT CORRECTLY,

DEAL WITH IT HONESTLY.

**The Author Asks No More, and is Entitled to
Nothing Less.**

 **See page 70.**



FIVE BOOKS
IN
ONE VOLUME,

BY
WM. B. WALTER,

OF
FORT WAYNE, INDIANA.

R. C. F. RAYHOUSER, PRINTER,
OVER 34 E. BERRY ST.

1894

NUMBER ONE

Of the following Series which when bound together are intended to make one volume.

1st. The great "school question" as intimately blended with that of Christian education, religion and the safety of nations.

2d. Political questions—loss of patriotism—our elective franchise—corrupt and unwise legislation—party strife and party spite.

3d. The direful "liquor question" and the dominating influence of the "liquor traffic" as a source of corruption in political affairs as well as ruin to the bodies and souls of men.

4th. The great "labor question"—idleness and prodigality the cause of "hard times"—economy and thrift unknown, and extravagance every where and in all things.

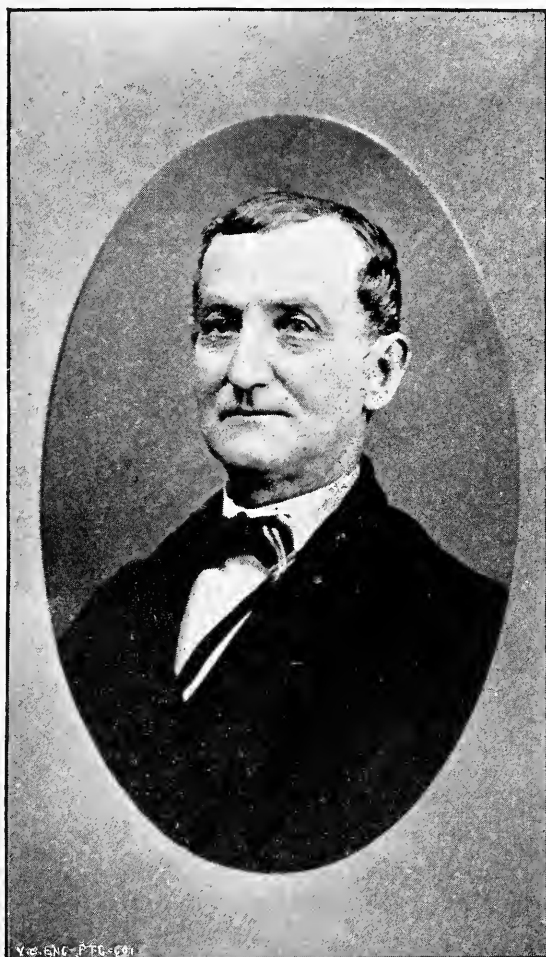
5th. Miscellaneous—embracing a

wide range of subjects not treated under the foregoing heads.

All that is contained in these pages is strictly original. Some repetitions of the same thoughts but expressed in different words, must be expected in a work compiled as this is from articles written for the press from time to time and subject to many interruptions. It should be remembered, however, that great truths cannot be repeated too often. Whatever merit, if any, these essays and speeches possess it is not for the writer to say. They are the literary efforts of half a century, and although somewhat controversial, are honest, respectful, and legitimate criticisms without which there would be no progress, improvement or reform.

P. S. To fill out the required number of pages some choice selections have been added and are so stated.

WM. B. WALTER.



CERTIFICATE RECEIVED ON LEAVING COLLEGE.

THIS IS TO CERTIFY that the bearer, WILLIAM B. WALTER, has for several years pursued the regular course of Classic and Mathematical studies of this institution. He has also been successful in the study of Drawing, Painting and Ornamental Writing. His moral and religious character are without reproach and he leaves the College with the best wishes of his fellow students in general, as well as the Directors of the Establishment.

THOMAS R. BUTLER
President.

MT. ST. MARYS COLLEGE,
Emmetsburg, Frederick Connty, Md.
September 29th, 1835.

CERTIFICATE FROM MGR. BENOIT.

FORT WAYNE, July 27th, 1847.

I have had Mr WM. B. WALTER engaged as teacher of the Catholic School here in Fort Wayne, and far from having any complaint against him in that regard, I take this opportunity to declare that his conduct was the conduct of the gentleman and the Christian, and that he resigned the teaching of the school entirely of his own accord.

J. BENOIT.

SHORT SKETCH OF THE AUTHOR.

Born in Emmetsburg, Fredrick county, Md., March 21st, 1815. Educated at Mt. St. Mary's College, situated $2\frac{1}{2}$ miles south, at the foot of the Blue Ridge Mountains, celebrated as the nursery of most of the Bishops and Archbishops of the Catholic Church in this country. Has a distinct recollection of all the circumstances connected with that institution of learning from the simple "log school house" to the four story stone structure; burnt, rebuilt and added to, until it reached its present grand proportions. He has seen Bishops Rosati, Fenwick and England, and on several occasions listened to the eloquent words of that distinguished orator last named.— Was as well acquainted with Father John Dubois as with his own father, and was contemporary with the McCloskeys, McCaffreys, Laughlins, Purcells, Elders, Hughes, etc., etc. Cardinal McCloskey and A. B. Purcell were his preceptors, although only five or six years older. Very sorry for the creditors of the last-named Bishop and his brother Edward. Hopes that some arrangements will be made by which the debt will be honorably paid. Respectfully suggests that all "superfluities" be dispensed with and their amounts appropriated to that object. Feels confident that the debt could soon be cancelled in that way, judging from personal knowledge and observation, unfortunately so for him, rather than othererwise. The

present A. B. of Cincinnati, was his classmate. Have written some memoirs of that "old mountain home" published in the Catholic Mirror at Baltimore, to which the reader is respectfully referred.

He has now in contemplation a volume of about 500 pages containing essays, lectures and miscellaneous writings on many subjects interesting and useful to mankind. At least he has endeavored to make them such. He has not been a great reader, but claims to have been a reasonably close observer and thinker. Has aimed through life to originate his own ideas and put them on paper in such a way as to be understood—positive and aggressive rather than negative and compromising. Such men are not apt to be popular, but generally right and useful. In proof of this, in looking over what he has published during the past half a century (copies of which he has preserved) he finds little or nothing to regret.

He is of German ancestry, his great grandfather having been a Dutch Baron who emigrated to this country with Lord Baltimore and is said to have built the first house where Baltimore now stands. The old gentlemen seems also to have owned lands at that place and leased them for ninety-nine years, as was then the custom. There is said to be a fortune connected with these lands, but none of the heirs have avarice enough in their hearts to undertake

the task of ousting the present occupants.

Has from the beginning fought the state school system of education, believing that the worst of all monopolies and usurpations is that pagan, Spartan despotic system which plants itself between the parent and child, and thus moulds and forms society at its will by assuming the prerogative of parent and teacher instead of PROTECTOR, which is the first, if not the only function of the state.

He believes that "secular" education, so called, and Christian civilization are in direct conflict with each other and that the history of mankind clearly proves it, Huxley and Darwin and Mills and Ingersoll and the whole tribe of infidel writers only going to confirm the truth of the above statement. The system, in fact, strikes at the very root of civil and religious liberty, and is but another word for "church and state" or state school despotism.

Has also written and spoken much against the terrible evils of drunkenness and its concomitants of debauchery and sin, and he firmly believes that while "moral suasion" and earnest preaching are all of them good in themselves, no radical change will ever take place in this direction till "social drinking" in high places shall have been abandoned. "Temperance" is not the word, because that implies the use in some manner of intoxicating liquors. "*Total abstinence*" comes nearer to it, because these words mean a complete separation from the accursed stuff. "PROHIBITION," however, is not only the word but it is the means that reaches up to those high places where sanction is given to those in low places to go and do likewise, or rather, go to the dram shops, or rather still, go to ruin and perdition. Besides fighting the 200,000 saloons,

a large proportion of which are conducted by Catholics, who, when the bell rings for church, come out of their holes like rats, and then run back again to deal out damnation day and night, Sunday, holy days and all other days—getting rich while all their customers become poor and penniless—widows and orphans multiplied without number, and besides these battles against "dram shops" and "secular" education he has been the "defender of the faith" these forty years past in northern Indiana, and he has also been one who never permitted an attack to be made upon the church without rebuke. With no press at command he obtained recognition upon the American principle of "fair play," and so complete was his triumph that for many years past the papers have never alluded to the Catholic Church thereabouts except in terms of profound respect.

He asks no credit for this, however, because he was only discharging a duty incumbent upon every consistent and intelligent Catholic.—Neither did he find the task irksome or uninviting. In many respects it was quite otherwise. But what he did feel most keenly was the fact that in no instance was there a word of sympathy or encouragement extended to him from that source whence he had a right to expect it. Indeed, an elbow thrust, savoring of gangrene jealousy was often felt; not because the work was badly done, (the records all prove the contrary) but because, perhaps, it was only too well done.

It is to be deplored that a closer intimacy does not exist between intelligent laymen in the Catholic Church and those who are placed at the head of it in this country. There is a large field in which such laymen could be far more efficient than priests or bishops; but it will never be cultivated till their talents and labors

shall have been more justly appreciated. At present the word author is almost synonymous with that of pauper among Catholic writers, unless, forsooth, he or she shall have embarked in a sort of subdued tone, half Catholic sort of literature which does far more harm than that which is plain, frank and outspoken.

[See article on "Apostleship of the Laity" in another part of this work.]

ADDRESS

DELIVERED AT THE ANNUAL EXHIBITION OF
ST. AUGUSTINE FEMALE ACADEMY,
FORT WAYNE, JULY 21, 1853.

LADIES AND GENTLEMEN:

I fear that the interesting exercises which we have all witnessed with so much pleasure, will be marred by any remarks that I may offer as auxiliary to your enjoyment. But whatever sounds may fall from my lips, seeming to the ear like harsh and discordant notes amid the gentle whispers of angels; whatever feeling seeking utterance in unstudied expressions, may not appear in unison with the harmony of this scene, may I ask now in advance for your kind indulgence?

In the selection of my theme I have had no choice; for the subject of education, full of interest and instruction, as well in the present as in the past and future, seemed to me *exclusively* appropriate on an occasion like this. For I am sure that my young hearers especially, would not be interested by any attempts of mine at scientific dissertation; and I believe I correctly interpret their joyful smiles, when I draw from them the conclusion, that they have no particular relish for philosophising on this their harvest festival. I very much regret, however, that in consequence of widely conflicting opinions on this subject, and what I re-

gard as state interference, in that which seems to me exclusively parental duty, will place me under the necessity of addressing myself to the old, rather than to the young; and to the parent rather than to the child. I shall aim, however, to be interesting to both, and if I fail, I shall have the gratification of knowing that at least I have not filched from the labors of others, nor lent myself a willing mouthpiece for any other than the dictates of my own mind.

Neither will I attempt to contrast the gaseous lights of this nineteenth century with those minor lamps of the dark ages; nor carry you back to the times, when for conscience sake alone, men were hunted like wild beasts, and like them were obliged to take shelter in the fastnesses of the mountains and caverns of the earth. Nor will I attempt to prove by incontestible evidence that to these same men thus prescribed and thus secluded—cultivating the sciences and laboring as manuscript copyists before the art of printing was invented—we are exclusively indebted, not only for our classic and historic learning, but more especially for their being the depositories of that ecclesiastical lore, which is drawn on so freely now-a-days in the way of misrepresentation—as if to show how base can be the ingratitude of man.

And above all, I will not present to your consideration and for your *entertainment* the perversions of historic truth, and select an age or a nation groaning under the oppression of Pagan or Godless tyrants—seeking knowledge by the midnight lamp in fear and trembling, and contrast it in invidious comparison with the advantages of obtaining knowledge at the present day. Either of these points would furnish material for an extended lecture, and would be too far fetched for my present purpose.

For I desire to make my applications nearer home, and I simply allude to them now, for the purpose of showing hereafter how important it is that the mind should be fed on *truth*, rather than subjected to the ten thousand impositions of the day, as well historic as *pseudo* philanthropic. For I expect to show, by reference to the origin and foundation of this question, that in this respect, parents have rights of control over the education of their children too strong and too sacred to be relinquished, even though the father should stand watch at the threshold of his door, while the mother would be engaged at her midnight lessons. And that I may not be misunderstood, I here take the position, that how dear soever it may be to the heart of every parent, that education should be as free as the dews of heaven, and that the means should be laid at the door of every child; still, that there is no principle upon which the state can establish any system whatever, which either directly or indirectly, will place an obstacle to the full enjoyment and exercise of parental control.

With these remarks which I have thought proper to premise, I will now introduce the subject to your consideration, praying that the bright and beauteous star of truth may ever be our guide and hope—the beginning and end of our warmest aspirations.

If we examine the works of nature, we find that cultivation in the vegetable as well as in the animal world, is absolutely necessary to the improvement of the original condition in which all things came into being. The Almighty Creator of the world has established as it were the *necessity* of education in all that pertains to earth. The fowls of the air, the fishes of the sea, the animals of the forest, and even the lilly of the valley come into existence needing suc-

cor and support. All are fed in common from their mother earth, and the instincts implanted in animal nature, serve as intelligences to impart instruction to, and devise the means necessary for, the security and protection of their young. The *modes* of communicating instruction are also wisely adapted to each respectively. That which is imparted by the tigress is by no means the same as that which is communicated by the sheep to its innocent lamb; nor is that which is conveyed by the turtle dove to its tender brood, the same as that which is imparted to the young eaglelet. Each has its own peculiar mode of instruction, and that which is suited to the one is by no means adapted to the other. Nor is this all. Each by a right inherent in the laws of nature, exercises unlimited control over the training of its young offspring and any interference in this wise arrangement would do violence to these rights, and would be attended with confusion and disorder. Viewed in this light, education is absolutely necessary, even to the continuation of the species, and if the *necessity* be acknowledged, the *right to control* follows as a necessary consequence.

But if, in examining the works of nature, we find that even the animals of the forest, from an instinct implanted in them, engage in the necessary task of educating their young, we also find that the same is not less true of man. For in every condition of life in which he may be found, from the lowest state of pagan darkness to the most learned courts of civilization—from the cannibals of New Zealand to the most refined society—from the frozen regions of the north to the sunny skies of the south, all are engaged in the work of education. The *necessity* and *right*, therefore, being founded in the laws of nature, will not be denied even by

him who submits his judgment to no higher laws. It is, however, to the mind of the Christian that the subject of education presents itself as one of the greatest importance. Whatever tends to moulding the godlike mind and heart of man, must be regarded as an affair of great magnitude. Who ever believes that the soul is immortal, and that its attributes are *will, memory and understanding*, cannot feel indifferent on this subject. Now if these positions be founded in truth, and we think they cannot be denied, it follows that education has much to do with *conscience*, and therefore with the right to educate in the way that to the *parent seems the best*, and to this part of my subject I invite your serious attention.

Man in his egress to this world is, perhaps, the most helpless of all the objects that God has created. Nature has placed upon the bosom and next to the heart of the mother, the means of nourishment for her tender babe. She thus becomes, as we have shown before, the necessary protector, and if protector, the necessary teacher or instructor of her own child. She also becomes responsible for its conduct, not only to society, but more particularly and conscientiously so to the Great Author of its being. This at once implies that she is clad with full power and control over its education and has the same right to "form the tender mind," and shape the conscience of her child, that she has to follow the dictates of her own. But this right is not only a natural, it is also a divine right. For responsibility always implies free will. Destroy the free agency of man, and you destroy his responsibility. Destroy responsibility and with it you destroy conscience. Hence it is, that any interference in this right, is an interference in the sacred rights of conscience; and we shall see hereaf-

ter, how far the divine commands and direct injunctions of High Heaven bear upon this subject. At present, permit me to illustrate what I have said by a few comparisons. In the wilds of America there are yet thousands of aborigines, engaged in educating their children simply in the arts of war, fishing, and hunting, and giving them but crude ideas of the "Great Spirit."

Have we a right to adopt any other means to draw them from their benighted condition, except that of persuasion and example? Have we any right above all to seize upon their lands and convert them into the means of establishing among them systems of education repugnant to their own peculiar views? Certainly not. But again: what would have been said of the United States if, after having reduced Mexico to subjection, and learned by actual observation and through the instrumentality of fire and sword, not only her civil and political condition, but what seems of still greater importance to these *pseudo* philanthropists of the present day, the condition of her religious and educational affairs, if they had imposed upon her a tax for the establishment and maintenance of a system of instruction for her children, suitable, perhaps, in all respects to the *peculiar views* of the victors, but to the weak and vanquished, unacceptable in all its provisions. Again: let us suppose that Mexico had succeeded in subjugating the United States to *her* control, and she had adopted the same illiberal policy, would not the universal anathemas of all civilized nations been heaped upon her?

Why then, let me ask, should we adopt a system for our own people, which in such remote cases would not be tolerated. Are not our own sons and daughters as near to our paternal bosoms as a Mexican or a

savage? But to bring the question still nearer home, permit me to make another comparison. According to the laws of our State, an orphan child has the right secured to it in the selection of a guardian. The principle here again is founded upon natural right. Now let us suppose a case, in which the mother of the child bequeaths to it on her death-bed an inheritance sufficient for its maintainance and education, and directs in her will that the child shall be sent to a *particular institution*, for that purpose. (She has reasons which to her, at least, are conclusive for so doing.) Will any one deny that such a will, with its instructions, shall be fully and fairly executed? Would any one believe, that in this so styled "*enlightened and progressive age*," in this "land of the free and home of the brave," under whose constitution the consciences of all are declared sacred, any pretext whatever could be devised for taxing the inheritance of this orphan child in order to give it an education, directly the reverse of that which was designed and bequeathed as a last inheritance of a dying mother. And above all, should not the name of that legislator be consigned to infamy, who should present to the legislature (as has been lately done in Ohio) a bill, the purport of which would be to assess a tax of \$20 for each and every offence in which this orphan child was not sent at least three months in the year to the *established* school. I say *established*, for I look upon the system in its present form as a mere pretext for an *established church*—or rather as an establishment for the destruction of *one church* in particular, and all christianity in general. And I predicate my opinion (in connection with other good reasons) upon the fact that slander and misrepresentation are the answers given, *as if by in-*

stinct to whatever argument may be brought against it by any one who happens to belong to that most maligned and "*best abused*" religion in the word.

But to return to the case before us, (which I forgot to introduce to you as a grand daughter of one of the signers of the declaration of independence,) who that is not entirely devoid of the common feelings of humanity, would not consider such an usurpation of power as tyranny of the deepest dye? Is it not invading the conscientious rights not only of the living, but even of the dead? The heart sickens in the love we bear our native land, that so foul a blot should find a place upon the pages of her history.

Is it necessary after this allusion, to say that this is what is being done in our own thriving and otherwise happy State of Indiana; need I continue the revolting comparison, and show that if such is the injustice practiced to the dead; it is not less so to the living mother. How humiliating it is for us to inquire whether she whose husband fell in bloody strife, fighting the battles of his country, for the religious freedom of his children, shall not be permitted to educate those children under her own "*vine and fig tree*," and in the fear of God without paying a *bonus* to the State for the privilege of doing so. Oh, bigotry, what a foul excrescence thou art upon the human race, that thou canst sacriliciously desecrate the altar of domestic life, and plant thy dagger in a mother's breast. Oh! Christianity in mask, that will ally thyself with infidelity the known enemy to the happiness and stability of our beloved country, in order to wound the feelings, and invade the rights of those who dare have a *choice* in the road to heaven.

The early dawn of our existence as a nation has scarce passed away, and

already that brightest gem in the constitution of our country which proclaims universal freedom of conscience, is being set in mourning. Already we are boldly presented for our consideration, with the motto of the assassin, that "might makes right," or which is the same in substance, that the minority in this land have no rights. And indeed the evidences which have been lately brought to light, as well as those that slumber in the blackened walls and smouldering monuments of blood stained bigotry too plainly attest the fact, that no matter on which side they drink they are sure to pollute the stream.

Alarm is manifested at their increase in numbers, their valuable acquisitions, and the exalted character of their schools. But surely they are under no special obligations in this respect: for the former they could not have obtained without *merit*, and as to the latter they educate their own children, and under the present arrangement, pay besides for the education of their neighbors' children. There surely is no cause for complaint. But, says the objector, you want to give your children a "sectarian education." Well, and the state wants to give it to them for us.—Which shall have his choice? Which, let me ask, shall have possession of the child in this struggle between parent and state? But it is said that there *is* no sectarianism in our common schools. All experience proves the contrary, and their own hired journals are already exulting over the anticipated spoils. But suppose there is not; then they are *Godless* in their character, which to a Christian parent at least, is still more objectionable.

But it is said also that the system must be "*uniform*," and therefore the state desires the destruction of "*select schools*." I reply that if she

adopt the principle of a Shylock, let her then confine herself strictly to the pound of flesh, and as to the *peculiar wishes* of the state we are no more responsible for her good than we are for her bad desires.

She cannot tolerate sectarianism, and yet she adopts the sectarian principle and proscribes "sectarian schools." She cannot tolerate a principle engrafted in our very constitution, and guaranteed to the humblest subject in the land. She overlooks the foreground of the landscape, and seems blind to the fact that not a tithe more of our natural rights have been given up, than are *absolutely necessary* to the ends of government. In her strict interpretation of constitutional laws in the one case, and latitudenarian construction in others, she would have us believe that clear majorities have absolute rights. She overlooks the principle, that aside from all considerations of conscience in this question, clear majorities have never a right to oppress minorities. The power she has lately assumed over parental control, I denounce as an usurped power, and I summon her to the bar of justice, and I demand of her to know if it is necessary to the ends of government that not only the *spirit* but the *very letter* of our bill of rights shall be violated, whenever she happens to have a majority in her favor? If so, then we are cursed with a grinding and degrading tyranny, under the siren name of freedom and democracy. I speak thus plainly, first, because it is just, and secondly, because my right to do so, as yet, thank God, cannot be disputed.

The main question, however, yet remains to be discussed: or rather, a mere allusion to it now is all that is necessary, inasmuch as my remarks thus far have all been directed to this point. It is well known to

all of us, and like all such laws known best to the poor, and especially to that *class* of the poor who can *never* reap its benefits, that a tax is annually levied for educational purposes, and that a powerful effort is being made to increase that tax to a heavy burden. The question to be asked and the one to be decided is, whether, under this state of things, the parent shall have any choice whatever in the *manner* in which such taxes shall be applied. This is the *whole*, nay, the *only* question at issue. All else is extraneous matter, forced upon it by those to whom slander and misrepresentation seem as necessary for their mental as substantial diet is for their corporal existence. Let those who croak so much about sectarianism answer this question. Is there any thing wrong in this demand? Is it asking anything for the one that is not freely conceded to all? Is it not in strict accordance with the *genius of our free institutions*; or rather, are we not thereby advocating a principle upon which is based our civil, political and religious rights? For in what code of moral ethics or political economy except it be drawn from ancient Sparta or modern Russia, do you find a precedent for taxing us for the support and maintenance of an institution in the benefits of which our consciences will not allow us to participate?

But, interrupts the objector, "You should not at any rate be permitted to *bias* the mind of your child. You should leave it free from all control, until it is of sufficient age to choose for itself." Silence would be the most appropriate answer to this insult, but as it is urged by some who are entitled to notice, we reply to the absurdity, that the child too is a responsible being, and if in the mean time it should pass from time to eternity, what then? Can you

put your hand upon the place where there should be a conscience and say "all's well?" And again, pray let me inquire, why do you not carry out the principle and leave to the harvest the task of cultivation?—Would this not be a novel system of agriculture? and yet to Christian parents, at least, it is in nowise more absurd than that which is thus suggested by the infidel mind. This objection, however, deserves but a passing notice, for it is not to this class of objectors that I now address myself. It is to those who, professing to believe in their own immortality and in Divine Revelation, yet deny the right to form the conscience and the will, and of such I beg leave to inquire what meaning they attach to the following words of the inspired volume: "The fear of the Lord is the beginning of wisdom." "Honor thy father and thy mother that thy days may be long in the land." "My son, hear the instruction of thy father, and forsake not the law of thy mother, that grace may be added to thy head and a chain of gold to thy neck." "If they shall say come with us, walk not thou with them, *restrain thy foot from their paths.*" "Oh, little ones understand *subtlety* and ye unwise take notice." "A young man according to his way, even when he is old he will not depart therefrom." "He that soweth iniquity shall reap evil." "Honor thy father and forget not the groanings of thy mother. Remember thou hadst not been born but through them and make a return for them as they have done for thee." "Hast thou children, instruct them and *bow down their necks from their childhood.*"

Read for yourselves the Book of Proverbs and Ecclesiasticus, and then turn to those deep and confounding words of the Redeemer Himself. "What shall it profit

a man to gain the whole world and lose his own soul?" Who can disregard such injunctions? How can a Christian parent say otherwise than that if the state is to interfere (in any way whatever the most remote) in the immortality of the child, it may with far better reason lay claim to its corporality. Freely would he give up all claim to its body, when he could no longer have a choice in the training of its soul to *know, love and serve* the God that gave it. This is the estimation in which *we* regard man; but is it the same which the state sets upon him in the establishment of its system of "common schools?" Not at all. She regards him simply for his *usefulness as an animal*, and makes no reference whatever to his immortality, except it be to exclude him from the chances for a happy one. And here again I cannot but express my astonishment, that any one professing the name of Christian, should be found among the supporters of such a system, or at least in opposition to the modifications mentioned above. That infidels should do so is perfectly clear; for it is exactly the system for them, and the modifications alluded to before, would in a great measure place the poor man's child without their reach. But how Christians can object, remains a mystery to me. Do they not see that the great struggle of the age is between Christianity on the one side and infidelity on the other, and do they not know that the overthrow of religion will be cotemporary with the ruin of our country? For all history attests this fact and it was upon this principle and from this conviction that our forefathers acted, when they declared, and as it were baptized us in their own blood, a Christian, and not a pagan nation. And if the efforts of the state were directed in opposition to, rather than in favor of that

infidelism of the day, which is sweeping over our land with railroad speed she would seem to act consistent with the intentions of our fathers. But Christianity with her is at a low ebb when she can be made the pliant tool to serve the wicked purposes of the bigoted and intolerant, and when she can be so easily induced to lend her name and influence to the destruction of the greatest boon to the human race—"*religious freedom*."

In the conclusion of this part of my subject would that I could cherish and foster in my bosom the pleasing hope that those glorious principles upon which was reared the government of this my native land, would continue unsullied and revered in all coming time. But as we look back upon her history, even for the past quarter of a century, we must be blind indeed if we cannot see the rapid strides we are making towards *ruin* in all things, save that alone of dollars and cents.

All that is noble in man, all that distinguishes him from the animals of the field, is sacrificed at the shrine of mammon. Within the narrow rim of a dollar, is circumscribed all that is necessary for man to know or feel in order to be respected. It is gold and not merit that forms the passport to the salons of the wealthy. The Christian character is not exactly a reproach; but it is not far from it, it is but little esteemed.—The ultraism of parties, the demagogueism of aspirants and the general depraved quackery of the day, hold the balance of power. Even the governor of our state in his last annual message recommends the "*spare not*" principle in the overthrow of "select schools," and yet in the same message, when speaking on the subject of intemperance, declares that the "*prejudices* and even *tastes* of the people must be consulted in adopting measures for its sup-

pression." In other words the vicious and depraved appetite of the drunkard must be consulted in his taste for poison, while the conscientious scruples of the mother in giving her child a Christian education, must be outraged and disregarded. He discovered long ago that the people have a choice in the selection of a governor, and he has turned it to personal account; but he seems not to know that they have any rights whatever in the selection of teachers for their children.

Pardon me, ladies and gentlemen, if there is too much warmth in these remarks; and if they seem too caustic for this occasion, I set up the plea for your forgiveness, that in no smoother language of my seeking, could I meet the wild opposition that he must encounter who dares take a stand against the popular errors and prejudices of the day.

The age in which we live is self-styled the age of progress and investigation, but it is well to consider from time to time if its progress is not towards ruin, and its inquiry, only after those means which are sure to hasten it. And although my vision is not more acute than that of other men in my day and generation, yet were I asked for a definition of the age in which we live, and its manifest tendencies, I should call it the age of *self*. Self in the tribunal that man erects in his own mind, at which to judge the conscience of his neighbor. Self in the acknowledgment of no rights to others that do not coincide with selfish ends. Self in the submission to no authority—either human or divine—and self above all in the youth of our land, whose *self-independence* mark this age and its tendencies with dark forebodings of the future. Oh! widen not, I beseech you, the breach thus threatening already to engulf us, and lend not your name and influ-

ence to the destruction of all we hold dear in the future. As a people we point with much pride and self-complacency at our external greatness; but let us look within and see if the wily serpent is not making fearful inroads upon our vitality as a nation. Let us refer from time to time, to those good old faithful landmarks from which we are so widely departing, and let not the absorbing interest of the present blind our minds to the importance of the future. "Let justice be done though the heavens should fall" be our motto and our practice, and let us hail the day may soon arrive when the eagle of liberty may look down complacently and triumphantly upon every matron and daughter of this fair land and the constitution of our country cease to be hung in mourning.

I cannot close these remarks, which although brief, must already have become irksome to many of you, without a more particular notice of the scene before us. Other attractions may suit the taste of those who look upon a fine speculation in trade, or a good financial operation, as the only object worthy of reflection; but for those who have higher aims and nobler aspirations, here indeed is a feast of the soul. Let us on this day drink deep of its lessons, and let us feast upon the bright prospect of those who shall take our places when we shall be no more. Where is the parent as well as the child that would barter those wreaths of flowers for the brightest crown of an European queen. And although I cannot speak from *personal* acquaintance, yet I am well convinced that there is not one of them more deserving her diadem than the young lady who this day bids you adieu—is of her crown of roses. Year after year we have seen her gather her abundant harvest; and on every succeeding May day I have no doubt you have crown-

ed her queen. Well may her mother now clasp her to her bosom in a transport of joy and thankfulness for such a treasure, and long may she live to soothe and comfort her in her declining years. On her teachers we shall attempt no eulogy for the compliment exhibited here today, as well as that evinced at the public examination some days ago would be marred by any effort on my part, to add to the beautiful harmony that exists between the teacher and the taught. Their home is in the bosom of children here, and in that of their God hereafter, and they are above the reach of mere compliment. We shall leave them, therefore, in the hearts of their pupils and their pupils in the bosoms of their teachers; and we will close our remarks by the notice of a fact in this connection which should not be passed over in silence. I allude to the education of the heart in connection with that of the mind. I allude to the fact that in all we have had the honor and pleasure to witness in these exercises, the heart has been found vibrating in constant and harmonious unison, with every accent of the lips, and effort of the mind. If history be the lesson and she reads of the oppression of wicked and cruel tyrants, her heart is raised (as if by the magic influence of her teacher) to thank her God that she is born and reared in a land where all men are equals, and where the governor himself holds his exalted station only at the tender mercies of fathers and brothers. If she is reviewing important epochs in the history of her own country, she is by the same apt allusion made to cherish a warm veneration for those leading patriots who periled so much and struggled so hard to secure to us the enjoyment of civil, political and religious freedom. If she study the sublime versatility of the stars or pluck a flower in the bower; whether she calculate the distance of the one in the immensity of space, or examine the beautiful language of the other, her heart is raised in love and fear towards that Great and Almighty Being who is so wonderful in all his works. And even that needle, by the use of which such beautiful and rare specimens of work are presented to our view, is associated no doubt with that needle, which true to its trust directs the mariner in the "vasty deep," and points to that star of hope beyond the skies who clothes the orphan wanderer. To the young lady who hails this day as her day of triumph, it has been singularly true to its trust. It has been her stay and support in the past, and I hope it will be true to her in the future amid the stormy billows of life. The instrument it is true, is humble, but it is like the lowly means which God makes use of to confound the mighty. O, talk not to me of education purely and exclusively intellectual. Bray it the winds—waft it to the caverns of the deep or the icy breezes of the poles; but breathe it not in the ear of a fond father or a mother, that the heart shall have no share whatever in the intellectual training of the child. And I look for no higher compliment, I ask for no stronger evidence of the *truth* I have here advanced, than that which may be found in the fact that room must soon be made in this establishment for the daily increase of scholars, whose parents are fast finding out that education founded upon this principle, and this alone is worthy of serious thought.

Like a Jackson, Van Buren, Tyler and Polk, Presidents of the United States: Branch, Paulding, Cass, Woodbury, Webster, Scott, Macomb and hundreds of others, they have raised themselves above the mists which the enemies of pure literature

have thrown around this subject, and in their *choice of schools*, have triumphantly answered this question. And whatever of prejudice may have existed heretofore; whatever of darkness may yet overshadow the horizon, I still look forward in fond anticipation of the future, and sincerely trust that when this subject shall have been duly considered in all its bearings, without envy and without prejudice,—it will be satisfactorily adjusted, and that America, so deservedly styled the asylum of all nations, may, by observing in its strictest sense the doctrine of “equal rights,” continue to be happy as well as free.

**LETTER ADDRESSED TO
PROF. LARRABEE,**

First Sup't of Public Schools.

On page 51 in your late report to the Legislature of this state, you say that “the Superintendent will be happy to receive suggestions, etc., from any one, and will be grateful to those who make him acquainted with the views, wishes and sentiments of any *sect, denomination or part* of the people.” This invitation, together with the deep interest I feel in the cause of education, prompts me thus to address you. On page 52 you say that “he, the Superintendent, must resist any and every attempt, come from what source it may, to foist on our public schools, anything reasonably objectionable or offensive to the religious systems or even prejudices of any distinctive denomination of religious people of the state.” From this remark I infer (and you seem to take it for granted throughout all your report) that in your opinion the common schools of our state, (to say nothing of the libraries) can be so managed as to remove all “reasona-

ble objections, and give no offense whatever to the “religious systems or even prejudices of any distinctive denomination of religious people in the state.” But how far the state or the superintendent, whose agent he is, has a right to decide what are and what are not “reasonable objections,” where the sacred rights of conscience are concerned, is not undertaken to be shown, either by His Excellency the Governor, on the same subject, nor by yourself in your report. And yet this is the main, nay, the only question in the case. For this right being denied, the whole of your beautiful theory is inoperative in its application, unless you attach some provision to it which will leave the conscience free. Now, the question I wish to ask (for I intend to speak in the interrogative) is, “do you seriously believe that among a people like ours, any system can be adopted which will meet the conscientious views of all? Can letters, especially history, geography and astronomy be taught in our common schools without any reference whatever to religion: and if not, then which shall be the favored one? and if not any one in particular, but a few principles on which all may agree, then which shall be those points of agreement? For I hold that agreement among Christians now-a-days, except as it is confined to their respective classes, is a great absurdity. Besides that, there is a large proportion of our people—and increasing most rapidly too (I will not say from what cause) who openly profess anti-Christian doctrines. Now, how are all these thousand contending sentiments to be reconciled? I look with much interest to your reply, for in the very face of its possibility you remark on page 14 that “sometimes, without any fault on the part of the teacher, but from the mere influence of associa-

tion, they (the children) become estranged from us in their religious sympathies." Again, on page 17, "who is willing to intrust to any other than himself, or the companion of his bosom, the custody by night as well as by day of those gems which are given him by Providence to ornament his household."

And again on page 50: "It is wrong, morally and politically wrong to compel any body of religious people, however small, either to suffer their children to be taught what they may conscientiously deem heresy, or to withdraw from the schools, and thereby lose all the benefits and privileges of a system for whose support they must still be taxed." These are sound and forcible admissions, and I thank you for them; for they contain my views and sustain my positions in a style of language I cannot claim. But with all its beauty there is an incongruity about it (would it were only imaginary) that I cannot reconcile. You admit "that even in spite of the teachers (and books, too, you might have added) and from mere influence of association, children become estranged from their parents in their religious sympathies." And yet you contend that every shade of conscience may mingle together and pass "one-half the waking hours of youth together," without danger to their conscientious scruples. In another place you say, "Let religion be confined to home, to the church, or to the Sabbath School." But is religion only a cloak to be worn at home, at the church, or in the Sabbath School? or is it a fixed, definite, conscientious view of right and wrong, carried in the soul and preparing it to meet its God whenever and wherever he may be pleased to call it? Can we claim a single hour of our existence, or rather are we not indebted for every moment which we enjoy? One

season of life is just as precious in the sight of heaven as another, unless indeed a preference be given by our Maker to the purity of the morning.

It is my firm conviction then that no system can be, as no system ever has been established, which will produce the result here aimed at. And if I be told that I am over scrupulous on this subject, and that similar institutions do well in other states, I reply by asking the question, how comes it then that every city in the Union, without saying anything of the smaller towns, at least one-half of the children are educated by private subscriptions, besides paying their school tax for the education of their neighbors' children? It is in spite, then, of your system rather than as a blessing flowing from it, that one-half of the children of the state are to be educated. Besides that, the actual result of your system has not yet been fully tested.—It may take centuries before its real influence and various bearings will be fully appreciated by this people. Only one of its phases as yet is known and felt throughout the world; and that is, that wherever and whenever governments have undertaken to foster and clasp to their bosom godless schools, it has always been at the heavy cost of religion and Christianity.

I need not refer you to France; our own country furnishes some sad examples of my position; and yet we all agree, and history sustains us in the opinion, that if our country has aught to rest upon for its perpetuity or its greatness, it is most certainly the virtues of its people, which are but the fruits of the benign influence of religion. Permit me then to say in conclusion, that as in your own chaste and beautiful style you say, "that the system must be adapted to those who are to receive it," so I

believe that in a mixed population like ours, any system which undertakes to reduce to one circumscribed *unity*, all shades of conscientious views will be attended with great evil and injustice and ultimately fail. It is as illogical and impolitic in my mind as to undertake by subtraction and addition to bring all the people in the state to one fixed standard height of exactly 5 feet 6, or 6 feet 5. I ask, is not that proscription? Is it not sectarianism? I call it the sectarianism of the state, and I challenge contradiction and defy proof to show that the state has not adopted the sectarian principle in this system of common schools. It takes its own views as orthodox, the teacher, the books, and all, and says to the people you shall subscribe or pay the penalty. If this is not sectarian—nay, worse than sectarian, I have yet to learn its definition. It adopts the very principle which it aims to destroy. But there is another kind of sectarianism closely allied to this, to which I have only time to allude. It is the sectarianism of infidelity. It is this feature in the case that is more to be deplored than any other. It is between religion and irreligion that the Christian parent is to make his choice. It is between everlasting life and eternal death that he is called upon to decide. No wonder that he scorns to make the sacrifice. Look at the subject in what light we may, parents who believe that they have not a negative faith, but one of vitality and substantial reality, one which they believe to be absolutely necessary that they should live in and die in; one which teaches them that to meet their children in a better world is their principal, nay, their only business here below, will guard with jealous eye every possible influence calculated to operate either directly or indirectly upon their re-

ligious sentiments, and although oppressed by grievous injustice, will *never* accept the proposed boon.

Permit me, then, to assure you that whatever course shall be thought proper to be adopted in this connection, those who entertain sentiments such as I have, feebly I know, but plainly and frankly undertaken to describe, will never shrink from their responsibility as parents, but will continue, if need be, to the "end of time" to pay their own taxes, and yet feed their own poor, provide for their own orphans, and educate their own children.

LETTER ADDRESSED TO THE GOVERNOR OF INDIANA.

In your late message to both houses of the legislature, and through them, to the people of this state, you are pleased to use the following expression in reference to the common school system of our state:

"We must, by wise legislation, provide such facilities for thorough yet free instruction in our public schools, as to render unnecessary and **ULTIMATELY BREAK DOWN** those select schools in which **CLASSES OF SOCIETY** are educated."

This, then, is the avowed object of a governor who owes his elevation to the very "*classes of society*" to which he is pleased thus to refer. I shall undertake to show, briefly, that such a sentiment is anti-democratic, and, if carried out, would "*ultimately break down*" the right of the people to govern themselves. The question to be solved in this connection, is, "how much of man's natural rights shall the people relinquish in order to carry out the ends of government?" We answer, not a tithe more than is absolutely necessary. If it be proved, therefore, that the ends of government do not require that a system of education be established, which, either by excessive or

unjust taxation, or by invading the sacred rights of conscience, or by any other means, shall force the people of a sovereign and independent state to educate their children in such schools and under such discipline as it—the state—shall dictate and prescribe, then, I take it, my premises are established.

“That a state be free it is necessary that it be enlightened,” is a common phrase. But, that a state be free, it is necessary that it be *virtuous* and enlightened—for a nation may be enlightened and yet not free, but never free and yet not virtuous. It is, therefore, the virtue of the people which constitutes its strongest bulwark. This position, we think, will not be denied, even by His Excellency. But whence spring virtues? Whence come morals of which the very atheist makes his boast? There can be but one answer to this question—they spring from the benign influences of religion. Then the influences of religion are important to society. But how can religion exert its influence on society, and, through society, upon governments, unless the conscience be free to follow its dictates? But conscience is the *fruit* of education; and now comes the main question in the case: Who shall be the manufacturers (if I may be allowed the expression) of the conscience of the child? (for it will have a conscience in spite of fate.) Who shall be the guardian and director of this sentiment called conscience? Shall it be the state or shall it be the parent, to whom nature and nature’s God has entrusted it? The answer to this question is irresistible. But may not the state at least assume some control over this matter of conscience? I fall back, in my answer, to the original proposition, and say, not unless absolutely necessary to the ends of government. Is it nec-

essary, then, to the ends of a government, that the provisions of its own constitution be violated, which guarantees to all men the fullest enjoyment of the rights of conscience? This would be an absurdity; and I take it, therefore, that my premises are established.

But cannot government, then, establish some system which will have nothing to do with conscience? This is begging the question; but, nevertheless, it shall be answered. And first, it is an absurdity in itself; for, as there is not a step taken by man from his cradle to his grave, in which he is not receiving impressions from the external world, so, also, there is not a work of man which is not stamped with the impress of education.—Books, especially, come under this head, without saying anything of the taunts and jeers, the questions and answers necessarily arising from a promiscuous classification of all the children in the state, whose parents entertain ten thousand shades of conscientious views, and whose instructions, when at home, are all differently directed. Such a proposition is just as absurd as to suppose that a gourd and a pompion will grow together in the same hill without ultimately destroying the entire character of each.

Secondly. It is not necessary to the end proposed—provided I show that a plan be adopted which will waive all such objections. That the state has an unquestionable right—nay, that it is its sacred duty to provide the means of education for every child in the state, will not be denied; for, so far, all have an equal interest. But to provide the *means* is one thing, and to prescribe the plan, the books and the teacher, is quite another. Food and raiment are necessarily provided for all those whom misfortune or accident has deprived of the means of obtaining

them; hence the fund for that purpose. But does the state prescribe the garment or select the food? The state is deeply interested in the physical as well as the mental development of the rising generation. Shall it prescribe likewise for it? It is, also deeply interested in mechanical and agrecultural interests; but does it prescribe and bring to a focus all the different shades of opinion on these subjects? No! It simply lends its aid and encouragement. And yet, these are matters with which conscience has little or nothing to do. Why then attempt it in this regard? Why not adopt the same liberal policy towards this interest, that is adopted towards others?—Place the profession of teaching upon the same legal footing as all other professions. Let all teach who may, their success depending; like other callings, upon honorable competition. Leave the parent as free to choose his teacher, as he is his mechanic or physician; and let every teacher in the state, whether Jew or Gentile, Greek or Roman, on complying with the law in such case provided; and on giving satisfactory evidence to the state that the regular branches of a common school education have been taught by him or her, be entitled to draw their share of the fund assessed and collected *from all* for that purpose. Such a provision would place all interests and all conscientious views upon an equal footing, and every class and every interest would be tried upon its own merits.

Such, in brief, without saying any thing of its economy, is what I hold to be a democratic view of the subject.

But what shall I say of Your Excellency's proposition? Have you confidence in it? then why not propose that it be fully carried out? If the principle be correct—if the law

be good—if there be a right to enact and power to compel, then, let me ask, why is it not enforced? But this you do not pretend. Then, it fails to meet the end proposed, namely—"universal education." But why, again let me ask, is it not *forced* upon all? Why do you not carry out your proposition, and apply the *screw lever* to your system? Is not the answer to be found in the rottenness of the thing proposed, and that it will not, therefore, bear its own weight? You do not *dare* advise and recommend a resort to police authority to enforce your views; and yet, to be consistent, you certainly should. The absence of this last link in the chain of your system shows most conclusively that the rest are all but links of straw. Would they were not more potent.

Under Sparta's iron rule, where the parent might beget, but the child belonged to the state, such a proposition might be sustained; but, in a land like this, where all men are equals, and where the governor owes his exalted station to the one that is governed, how could you insult your people with such a sentiment? Does Your Excellency not know that, under your proposed system, and in spite of it, too, at least *one-half* of all the children in the state, *are not, cannot, and never will* be educated? Does Your Excellency not know that the "classes" to which you are pleased to refer, will suffer death rather than violate their consciences? and that, as poor as they are, they will continue to pay their own taxes, and yet educate their own children, feed their own poor, and provide for their own orphans. You shall never educate our children to your infidel philosophy—we will bear the burden patiently until some angel guardian of the minority's interests, in this land, will rise, like a phœnix, from the ashes of a

Charles Carroll, of Carrollton, or a J. Q. Adams, and vindicate our rights.

Permit me, then, to say to Your Excellency, in conclusion, that, however honest you may be in your convictions, in recommending such a course, or whether you aim at political ends, one thing is certain—that the school question shall constitute *the* question with *us*, at all future elections. It is full time that we begin to protect our interests at the ballot box. It is full time, I say, when the head of a great nation of freemen, in this “land of the free and home of the brave,” will crimson the cheeks of those very “classes of society” to which he is altogether indebted for the proud position he occupies, by forcing on them the necessity of saying to their friends at home—rejoice and be glad for you enjoy more liberty, in this respect, than we do. Here we have a system which is no more nor less than a substitute for an established church. Here we have a system which is socialism, in all its phases, and in all its bearings. Here we have a system which strikes directly at parental control, while, at the same time, it holds the parent responsible for the conduct of his child. Here we have a system the operations of which are directly at variance with that holy injunction—“honor thy father and thy mother,” etc., and in opposition to the proverb, “The fear of the Lord is the beginning of wisdom.” And its workings are very prolific, too, for juvenile depravity in this country is one of its most deplorable features.

Stay where you are if you desire to educate your children under your own vine and fig tree, and in the fear of God. For here, too, they have a system which lends the helping hand to infidelity, while it declares, at the same time, to the world

that its institutions are founded on a Christian basis. O, force us not to pen such an epistle. Wean us not, we beseech you, from the love we bear our adopted country. Leave us free as the air we breathe, in the enjoyment of all our religious and conscientious rights. Subject not the benign influences of Christianity—no matter of what cast or kind, to the ravenous prey of infidelity. For, as you love the institutions of your country, they are the only influences upon which you may safely rely. Call upon us in the hour of trial and adversity, in war or in peace, lean upon us for aid, but do not place before our eyes the Eagle of Liberty, perching proudly upon the brow of every matron in the land, and yet, thrusting its talons in so vital a part of our natures—a mother’s breast.

COMPULSORY EDUCATION.

From the earliest history of the world, and on every page thereof, we see the evidences that religion has always been, and still is, the only controlling power over the passions and baser instincts of man. Confining ourselves to the history of the last two thousand years, we see that the Christian religion it was and is that has civilized and elevated the human race.

If, then, Christianity it is that has effected this wonderful change, it follows, logically, that it alone can sustain and uphold the nations from lapsing again into barbarism. This is a lesson that cannot be ignored or rejected with impunity, for it is as fixed a law as that the sun shines or water runs, that man either advances or retrogrades. The law applies to him as to other animated beings. If neglected or uncultivated, man becomes dwarfed physically, morally, and religiously. He must needs be

cultivated, and that, too, in the full and Christian sense of the term, or the consequences will surely be disastrous. Indeed, we see the logic of this in our every-day experience. Contrast what is called the news of to-day with what was news half a century ago, and we cannot shut our eyes to the stubborn fact that the principles and practices of Paganism are greatly on the increase. Why? evidently for this reason, that just in proportion as the world loses its hold on the influence of true Christianity, just in the same proportion do the people go backward to moral and political ruin; back again to the sensual instead of the pure and spiritual life. Some say, give us morality, but away with your religion, as if there was any real genuine morality in the world, except as the fruits of religion. As if morality would not soon wither and die when the parent stem religion is once destroyed. Nay, indeed, whatever of purity or even benevolence and common humanity there may be among the scoffers of religion, they who claim these virtues are indebted to religion for them and to nothing else, whether they acknowledge it or not.

A few words now as to the application of what has been said. The educational question of the day is nothing more than that which arises from a solution of these principles. It is nothing more nor less than a question of *positive* Christianity on the one side and *negative* Christianity on the other. No people in all the past history of the world were wiser, more learned or accomplished in what are called material things, than in ancient Greece and Rome. Their literature and elegant intellectual culture is studied as a model by scholars even to the present day. But in drinking in their wonderful eloquence, how many thousands of our brightest intellects have ship-

wrecked on the rock of their philosophy by imbibing the poison with the sweet. Plato has done more even than men like Beecher, to unhinge the morals and foundations of the social world.

Christianity, too, in a political point of view, is essentially *democratic*, while paganism is intrinsically despotic. It was their theory that the child belongs to the state and not to the parent; and it is the same theory that the nations are fast espousing. None have gone so far in that direction as our own country, although *professedly* the most liberal and free. The only difference that I can see between the two, is, that here we have the despotism of the majority, while in pagan Rome they had an imperial despotism.

Christianity, on the other hand, denies the right of the state to educate, and places education where God himself has placed it, in the hands of parents and in his church. Volumes may be written on this subject, but there is no other place for it. God's finger, and God's holy and revealed law have pointed it out as clearly as the needle points to the pole, and that is the end of the question.

What is the most surprising above all is, that even professing Christian ministers can be found who espouse this anti-Christian scheme. I know not how to explain this strange enigma, except it be in the fact that there are in the world three distinct classes: First, those who have a vital, active, lively faith in Christ and in divine revelation. Second, those who have a negative, dead or passive faith; and third, those who are downright materialists or infidels. Now, the first class are those who are alive to all the points I have raised, and look at the question with great apprehension and alarm, while the second and third classes being

but a few steps apart on the same broad road, readily harmonize, and unite their efforts in a common cause regardless of constitutions, charters, bills of right, or other sacred obligations. There is a deep lesson in this which ought to command the earnest and serious attention of every impartial and unbiased seeker after truth. Christianity is altogether too cold on this greatest of all questions. In their denominational jealousies and ill-will, men are like the dog that saw his shadow in the water: they let go their hold on what hereafter may take revolutions to regain. We should never forget the Barons of England, nor the plains of Runnymede. We should never lose sight of the fact that "religious liberty" is the very essence and foundation of all liberty. And in this connection it is well said, and greatly to his honor, by Rev. Dr. Brooks, a Presbyterian clergyman of St. Louis, that Catholics are only first in the order of persecution by atheists and infidels, whose ultimate end and aim is to banish God from the minds and hearts of men.

So far as the writer of this is concerned, it is nobody's business who, which, or what I am, or to what church I belong. I lay down the broad principle that education is the culture of the child, physically, morally, intellectually and religiously from its infancy up to manhood, and that that country is a pagan despotism, be its name what it may, that takes the educational control of it from the parent and gives it to the state in any manner, shape or form whatsoever, except, perhaps, it may be to require of the parent that it shall not grow up in abject ignorance. To this end it is all very well for the state to provide the means for those whose poverty is a bar to the acquisition of a knowledge of the common branches. It may all

be very well for that purpose, to have a reasonable school fund as a means. But mark well the distinction between the *means* and the *control* of the child by a state system, such as that now in vogue, with all its paraphernalia of classics, fine arts and callithenics—stately architectural mansards, within whose walls my washer woman's boy will never enter, though her humble shanty is taxed for every nail and hook on which the children of the rich hang their fine clothes. To come right down to plain English, those schools are not for the poor, or for those who have a conscience and a soul, but for those who are *indifferent* as to both. * * * * *

My child is MINE. It belongs to ME, both by the laws of nature and the revealed laws of God, (read your Bibles) and when the state taxes me for the support of a state church, or a state school, it is all the same to me, for it is substantially either a state religious system, or an anti-religious system, neither of which I can in conscience approve or support with my money; and to force money from me by law for any such purpose is an usurpation of power—a power only such as the wolf exercised toward the lamb—I have it and you haven't. What means it that more than half the children in this city attend "parochial schools?" What means it that side by side of every Christian church worthy of the name, are found well-filled school houses? What means it that they continue to endure this heavy burden, and even pay for the very rods that whip them? Is there no logic in all this? Will you persist in calling these state schools "our" schools with all these things staring us in the face; and the remedy, too, right at our very doors—so easy, so just, so eminently in consonance with the genius and spirit of our otherwise

free institutions; namely, allow every child in these schools per capita the same amount they would receive did they frequent the public schools. Oh, you say, this would weaken the system. Well, suppose it does. If you have examined its gigantic proportions for mischief, both to civil and religious liberty, you will come to the same conclusion I have, that the sooner it is shorn of its power the better it will be for the cause of true progress and Christian civilization. In its present form it is working slowly but surely, and like the coral insect, will build a rock not feared or apprehended till upon it we are stranded.

One word more in parting to the friends of "compulsory education." I mean, of course, those who would force poor children into those so called "free schools." Stop just one moment. Spell every word of that golden rule "Do ye unto others," etc., and then reflect just five minutes on this other fundamental truth, namely, that to be able to judge correctly on questions like this, we have only to *change our positions and relations*; and when we want to get at a thorough knowledge of a case of justice towards our neighbor, we must always *place ourselves on the other side*. Do this and you will not find it in your hearts to sneer at him who feels the burden heavy, when compelled by law to pay for the schooling of his rich neighbor's children (even to *music and fine arts*), and then from his hard-earned income pay besides for his own poor children in the "common" branches, simply because he has a *conscience* to respect, and prefers the Christian's God to Mohamet—the soul to the body, eternity to time, and heaven to damnation.

Commend the right and condemn the wrong always.

LOGICAL AND UNANSWERABLE.

No political system in the history of the world ever has been, and no such system in the very nature of things ever can be lasting, great and prosperous, unless it be established and conducted upon the principles of divine justice. A very erroneous impression obtains among some classes, that because our government is theoretically impartial and the free exercise of religion is left undisturbed, therefore, no religion whatever is at the basis of our political institutions. On the contrary, every volume of jurisprudence, every statute of criminal law, and every act of our legislation is predicated upon the divine law as given to Moses on tables of stone. This law is the centre of our system, as the sun is the light of the world. "Thou shalt not steal," "Thou shalt not kill," "Thou shalt not covet," "Thou shalt not bear false witness," "Keep holy the Sabbath," "Honor thy father and thy mother," etc., etc. To this law all without exception, are, and of right ought to be subjected, for without its observance no civilized people can be free and happy. But here we *stop*; so far as religion is connected with politics. The state, in accordance with this law, requires men to be honest, and to respect the *rights*, the *persons* and the *property* of others; but she leaves them free as God has made man free to worship him in accordance with the dictates of conscience. Our fathers thought they had established in all coming time this grand, this glorious and God-like principle of *equal rights and religious freedom*. Happy will it be for America if she guards it as the apple of her eye. Let us therefore stop a moment and examine whether we are not encroaching, step by step, upon the re-

ligious rights of the citizen. Prominent above all is our state school system, which under the seductive and plausible name of "education," "free schools," and the like, is, I am bold to say, sapping the very foundation of *all* religion, and is only *free, indeed*, for those who are so fortunate as to have a "*free and easy*" conscience. Examine the reports of the Superintendents of the schools of New York and Chicago, wherein they are denominated "houses of lewdness." I am not responsible for the use of such terms—they are employed by those who are the pretended friends of the system, and are, therefore, presumed to be applicable.

As far as I am concerned, and as far as I go on this question, the state is, perhaps, authorized and justified in providing the *means* by which the common branches of education should be brought home to the poorest child in the state. For the child of the poor man is just as dear to the parent, and ought to be to the state, as the rich man's child. But the *means* is one thing, and very different, indeed, from that proper and necessary control which God himself has confided *solely* to the parent.—Education and religion are so intimately connected that morality always suffers whenever the attempt is made to divorce them. Like other nameless and shameless divorces, "free love" obtains just in proportion as they increase and multiply. If the 16th section of land, as a legacy, and other endowments, together with taxes, constituting a "school fund," is to be employed as the enticing gift of the seducer of innocent children, then away with your 'soup.' God and mother make a kind I much prefer. In material things, or those which concern the body, men will sometimes submit to injustice; but in those things which involve his

eternal weal or woe, never. If the state undertakes to do that which God himself says she shall not and cannot do, then, like the Jew of Venice, let her be held to the *strict letter of the bond*. It is a very significant fact that just in proportion as men approach nearer a *positive* instead of a *negative* faith, just in the same proportion are they opposed to this system. Hence it is that Catholics are the most strenuous objectors to those state institutions.

But let us see whether Catholics are *over sensitive* on this point. Let us suppose a state of facts just the reverse of those which now exist.—Suppose that the President of the United States, and a majority of Congress, State Legislatures, governors, Judges, people and all are *Democrats* in politics and *Catholics* in religion. Now, suppose that this majority assume and presume to administer laws and exercise powers *outside* the constitution, and act upon the principle and call it democratic, that the minority have no rights which an absolute majority are bound to respect. Suppose, also, that under the siren name of 'free schools,' they establish a consolidation of church and state, and that in their envy and hatred of Protestantism they so arrange the system, that if it does not entirely do away with all Protestant creeds, will, as a choice between two evils, make either Catholics or Pagans of the rising generation. And suppose, further, that in these schools the *Catholic Bible* is made the "text book of morals," and the picture of Pope Pius the IX is hung upon the walls instead of the "sainted Lincoln." And, suppose, too, that all the histories, geographies and other text books in these schools are written by ignorant, because bigoted Catholics—*wholly* from a Catholic stand-point—inculcating upon the minds and hearts of child-

ren a holy horror for Protestants; designating them as a "blood-stained," "persecuting," "intolerant," "superstitious," "set of idolators." And, suppose that in addition to this, and in order to *perfect* the system, they convert these "common schools" into the "highest grade" of *colleges*—absorb all the school fund, and assess a heavy burden of taxes besides—"consolidate the system with the State Universities," and "establish a grand national center or bureau at Washington." And suppose still further, that in connection with this grand scheme, they establish in every township, in every county, in every state in the Union, "*free* libraries," composed wholly and entirely of *Catholic* books by *Catholic* authors, with *ad captandum* titles, such as the "Lives of the Saints," with the outside title of the "Glorious Reformation," in six volumes; "Spaulding's Review," with outside title of "Fox's Book of Martyrs;" "End of Controversy," with outside title of "Life of Washington;" "Plain Talk," with the outside title of "Maria Monk;" "Protestantism and Infidelity," with the outside title of "Floral Biography," etc., to the number of 1,200 or 1,500 volumes in each library—good chance, this, for Catholic publishers. And finally, let us suppose that this grand scheme, being now in full blast, and triumphant with the money taken from the pockets of Jew and Gentile alike, some conscientious Protestant, finding out that the children who attend these schools are all becoming either Catholics or Pagans, takes it into his head, as I am doing now, to *object*; methinks I see the poor fellow quail under the "how dare you" countenance of the "nice" superintendent, who, with gracious smiles and "prayer book" in hand, proceeds most graciously to bow him out as an in-

truder. Would you not *smart* under such a condition of things? I really think you would "if the court understands itself." Reader, if you think I have overdrawn, overreached or over estimated any body, or any thing in this hasty sketch of what I believe to be a very important subject, then I invite you most cordially to examine it for yourself, believing that the more you do so, the more you will be convinced that the statements I have made, and the positions I assume are tenable and true.

And now, in conclusion, let me appeal to every phase of religious belief, and every candid man, without exception, whose mind is free from bigotry and intolerance, whether it be of a *political* or of a *religious* character. And I demand, in the name of *fair dealing*, which is claimed, to be, and I believe is, the "religion" of all those Americans who do not profess to have any other kind, *would this be right, just and proper* if done by *Catholics*? If not, then why sustain and uphold such a state of things when perpetrated by those who are so manifestly hostile to the American principle of *fair play* wherever and whenever it is likely to put Catholics and Protestants square and equal before the law. Yes, *fair play*. This is all that Catholics demand—they would *scorn* to have *more*. In the field of literature everywhere, and with odds always against them, they have not only held their own, but what they have gained from Protestants is by no means their cast-off garments.—What we complain of is, that with the boast of *equal rights and privileges* on the lip, our inheritance in the school fund and heavy taxes besides are wrested from us to uphold an institution, the like of which was never known except among the Pagan Spartans and Lacedemonians; and

which, while it serves all the objects and purposes of the intolerant bigot on the one side, or the *free and easy* thinker on the other, can never be endorsed or sustained by Catholics without violence to their consciences and their duty to their country and their God. And I say further that any denomination which cannot sustain itself in an *open, fair and manly* fight, but must needs seek the strong arm of government to sustain it, thereby acknowledges its own inherent weakness. I, for one, protest *in toto* against this system of forcing from us our hard-earned means, and using it to purchase *rods* with which to scourge us. I take the bold and open stand, and deny *in toto* the right of the state to establish *any plan or system of education whatever*. I claim now, as I did from the beginning, that every such attempt is an usurpation and a tyranny. All the state *can do*, consistent with *our political system*, is to furnish the means, and then *see to it* that they are not *stolen*, but *justly applied*, leaving parents the God-given right to educate their children in the schools of their choice, and select their teachers as they do their doctors, their lawyers, or their shoemakers, and without any "bonus" whatever, or any thanks either for the privilege of doing so.

Ohio Supreme Court.

It is not by mere toleration that every individual here is protected in his belief or disbelief. He reposes not upon the leniency of government or the liberality of any class or sect of men, but upon his natural, inalienable rights of conscience, which, in the language of the constitution, are beyond the control of any human authority.—*Bloom vs. Richardson*, 2 Ohio St., 387, 390. *McGatrick vs. Watson*, Ohio St. 566.

ADDRESS BEFORE THE CATHOLIC LIBRARY ASSOCIATION.

It must surely be those who prefer to think for themselves rather than have others think for them, that have honored me with their presence here to-night; and it is to such that I, in all cases and under all circumstances, prefer to address myself. As true Americans, and advocates of free speech, you say, give us all a fair and open field in the great battle of life, and you also thus silently express the wish to hear both sides of every question, and give to every argument and every fact their due importance and respectful consideration. This also is my own "beau ideal" of what constitutes the main features in the character of a true American lady or gentleman, and I thank you, therefore, from the bottom of my heart, for this large audience and the very kind greeting with which you have been pleased thus to receive me. It also shows to my mind that the religious prejudices of the masses are not altogether beyond redemption, and that what I am going to say in relation thereto, may be regarded, perhaps, after all, as too radical or even unkind. The side I espouse and the one to which I belong, has much to hear and much to bear that wounds and lacerates their feelings. Silence is the uniform answer given to all such things, and if to-night, I shall say anything as a sort of "rejoinder," I wish you to regard it, not in the light of retaliation, but simply as an effort on my part to show to you that our silence is not to be taken as an evidence of guilt, nor to be construed into a conclusion that there are none on our side of the house who dare make a defense or speak as becomes a freeman.

With this understanding of my

object and aims, and asking as a special favor your strict silence and attention, I will proceed at once to the subject matter of my discourse.

The address I am about to deliver in your presence, my hearers, was suggested to my mind by the widespread differences of opinion on religious and educational questions, and more than all by the arbitrary claims set up just now all over the world to control and subject the Christian Church to the whims and caprices of the civil powers. It was Daniel O'Connell, I believe, the great emancipator and friend of religious freedom, whose motto was "agitate! agitate!" And his advice was founded in wisdom, for the most alarming symptom of a nation's premature decay is universal apathy among the people.

Feeling that it is not only my privilege, therefore, but my duty also, thus to speak, I shall aim at a much higher object than mere discussion, and I shall endeavor to get at the very foundation, if possible, of the great question of the day, and especially in our own country, namely: the respective rights and duties of states and peoples in their relations to civil and religious liberty.

The subject, as already intimated, I shall call "State paternalism in its connection with religion and education." It is one which, in part, belongs to those who in a special manner devote their time and study to the consideration of religious and theological questions, and in part also to the honest statesman, and finally, indeed, to every citizen and every person who has an earnest regard for the welfare of his country. If, in its discussion, I shall seem to intrude upon a field not properly my own, let it be remembered now in advance that this arises from no choice of mine, but wholly because the subject necessarily demands it.

I make no apology, however, nor excuse of any kind, for I propose to speak as an American, deeply impressed with the conviction that once a citizen, whether by birth, adoption or otherwise, all men on this broad continent of ours are theoretically, politically and religiously equal. I partake somewhat of the inspiration of the poet, when he exclaimed,

"No pent-up Utica contracts my powers,
But the whole boundless continent is ours."

It cannot be denied, my countrymen, that the supreme political powers of the world in this our day and generation are assuming, or to use a more forcible word, but not the less appropriate, usurping those privileges, which, in times gone by, were regarded as sacred to the individual. The objections heretofore urged against monopolies of every kind, seem now to be entirely ignored, and the state is quiescently allowed to swallow up all other monopolies, and constitute itself *per se*, and by reason of its status as governor alone, the most stupendous monopoly, and the custodian also of every interest and every right. In our own country this spirit of arbitrary interference manifested itself some years ago, when it was assumed and acted upon, *vi et armis*, namely, that when constitutions are in the way, there is a law outside thereof, and "higher;" too, if it be thought advisable to adopt some such expedient. And, indeed, this state of facts has now become so palpable, that no matter what the name or kind of government we are called upon to examine, tyranny, rather than any other term, is the word best suited to express our idea of that arbitrary paternalism which characterizes most of the political systems of which we have any knowledge. The warning has often been given, but not as often heeded, that the tendencies of the

state are always toward despotism, while those of the people are toward anarchy. In other words, that the state is continually grasping after more power, advancing step by step and little by little, never relinquishing anything, but always encroaching upon man's individual liberty, until tyranny and oppression at last make revolution necessary; and that then the other extreme is apt to be reached, the result of which is anarchy and confusion. The history of the world has clearly demonstrated this position to be true; and if we seek for its solution we find it in the corrupt and unrestrained selfishness of our nature, and in the imperfections of our will, both of which therefore imperatively demand that they be kept under subjection and control. And the study of this same history also points out to us that somewhere between these two extremes may be found the great laws and checks by which both the governed and those who govern are to be directed. The first among these organic laws and fundamental principles is, that man, coming from the hand of his Maker a freeman, and endowed with the right of "life liberty and the pursuit of happiness," gives up to the state only so much of those inherent God-given rights as are absolutely necessary to the ends of government. Neither are these necessary ends of government open questions, and subject to the caprice of parties; but constitutions and charters have been forced from tyrants or given by God himself, and engraven upon tables of stone, in order to perpetuate their decrees and bind together both states and peoples. The most ancient of these, and by far the most worthy our consideration, is that sublime decalogue which was given to Moses amid thunder and lightning on the mountain of Sinia. This is by far

the greatest of all constitutions, because it is the basis in truth of every other law. It was not only the "highest rule of action" to the children of Israel for thousands of years before the coming of the Redeemer; but it was then confirmed by the new law, and is to-day, among civilized nations, the epitome of all civil jurisprudence. It is the very constitution of all other constitutions, and happy would it be if it were better known and better observed. And happier still would it be if all the additional lustre which Christianity has thrown around it were also understood and appreciated. Were I to read to many persons the first section of this law, it would sound to them quite new, I apprehend, and in the estimation of others I would be sneeringly regarded as a preacher rather than as an unpretending speaker. And yet, my hearers, what is the fact? Why, it is the simple truth, and beyond all controversy, that these self-same commandments, standing alone and unsupported, are absolutely the very essence and perfection of all other laws, be they what they may. And when taken as a whole, this divine and sublime constitution is the only basis of society, and therefore of nations, or else in truth and in fact they have not whereon to build or stand. For no one can deny that however well-worded our "declarations" our "bills of rights," or other fine phrases, they are all but ropes of sand unless the people fear God and keep his commandments. Every evil in the state, in the church, and in the family; every calamity, be it war, pestilence or famine, is simply the result of the violation of an infallible law, embraced within those ten commandments. If you ask me, but what then, if all these fundamental principles, constitutions and landmarks are despised and disregarded

by governments; I answer, that in the last resort nothing is left but to fall back upon the right of revolution, the natural right, the inherent right to be as we were created to be, freemen and not slaves. Nor is this tendency again, if may be towards anarchy, without a remedy. For although as an American, I prefer to err, if err I do, rather on the side of individual liberty; yet whenever this freedom is unrestrained and becomes licentious, then it is that the state comes to the front and manifests the wisdom of establishing well organized governments to enforce obedience to legitimate authority. Whenever, indeed, the false doctrine, the illogical doctrine, the brutal doctrine is assumed that "*might makes right*," whether by a one man power, as in a monarchy, or by an absolute majority, as in a republic, then it is that resistance and force are clearly admissible. To control these extremes, to define the boundaries of each respectively, and to direct all aright in the performance of their duty, is the work of *Christian* civilization. For nations, as well as the individuals of which they are composed, in order that they may be happy and "possess the land in peace forever," must have a basis, a foundation, a great and important end; and this foundation must be a moral one; and this again means a religious one; and this again means that object and that end which has been revealed to us by Him who is above all and in all. It is to this religious element in contradiction to that of paganism, as represented and upheld by the state and people, that I propose to devote the principal part of this address.

CHRISTIANITY AND PAGANISM.

If we are what we claim to be, a Christian people, then I also claim, that in all those elements which con-

stitute paganism, we ought to be in contradiction thereto. Now, is this the case? I shall propose some questions which perhaps may throw some light in this direction. The first and most important that presents itself is, do not all our educational institutions, instead of allowing pagan literature, with its gross, brutal and idolatrous mythology, to sink forever into the depths of oblivion, still hold them up for the contemplation at least, if not for the admiration and imitation of their students? Do we not find that this begets a pagan taste, and that an address even like the one I am now delivering, in order to be up to the standard of classical literature, must be composed, partly at least, of some grand flourish in that direction? Are not the words classics and classical very popular terms, and yet is not everything of ancient literature almost universally pagan? And this, too, in the face of a history stamped all over with the study of Platonic and other pagan philosophy. One would suppose that at least such colleges and institutions of learning as belong to the Christian church would count over the names of those intellectual Lucifers who have been wrecked upon this fatal rock, before yielding to the corrupt and craven tastes and desires of a heathen public opinion. But no. Success is the word. Success, availability, expediency, policy, wealth—these are some of the gods and demi-gods worshipped by modern educators. Hence is it not also a fact that in sculpture, painting and fine arts public opinion sanctions the exposition of such things as ought to crimson the face and hide it in shame?

Why so given to human respect that instead of a beautiful marble cruciform, covered with roses and encircled and twined around with ivy, you prefer to plant in your beautiful

grounds, for the edification of your children, those nude statues that would cause a modest heathen to turn from in disgust? Did you ever try, just for once, the Christian sacrifice of giving to the *indigent* a small share of that abundance of which you boast and so prodigally waste on worse than vanities? Did you ever reflect that to fill but one hungry, starving fellow creature is by far a more noble and heroic deed than to murder a thousand on the battle field, or build and ornament a mansion? Is not the very reverse of all this, however, the prevailing rule, and does not the love of gain increase in an exact ratio to its acquisition? Have not some, even of our professional Christians, often but a step more to take, when, like the pagan emperor of old, they would feed their horses on gilded oats, while they leave to starve the widow and the orphan? Is not wealth and luxury and mammon the gods which the majority of mankind worship, while at the same time they profess Him for a model who "had not whereon to lay his head?" Are they not professionally Christian, but practically pagan? Is not the grossest materialism, in fact, the prevailing sentiment of the world, and has not this same pagan materialism become so compromised and interwoven with Christian ideas that we behold, even among some of the most exalted on earth, a kind of amphibious Christianity altogether different from that of apostolic times, and one which tries to persuade itself that we can pamper the body and live in princely style, and yet be the friends of Him whose palace was a stable, whose downy bed was straw, whose princely robes were swaddling cloths and whose sumptuous living was the humble fare He obtained by honest labor? And in the political order, also, do not our professional Christ-

ian statesmen look rather to the laws of pagan Greece and Rome for a model than to the laws of the true and living God? Is not the child the property of the state, as was the law under the Spartans and Lacedaemonians? And does not the state, by its educational schemes, step aside from its normal duties of policeman, and play the part of teacher and preacher?

And now that we pass from strict paganism and come to speak of professional Christian denominations, does not the dominant religious creed, or creeds, or no creed at all, coquette for the strong aid of the state? and does she not throw her strong arms around the dominant party as gracefully and as affectionately, too, as if born to receive but never give? Does she not lend her powerful assistance to further the religious aims of the majority, without any regard to the constitutional rights of minorities, and yet do we not all profess and admit that there are "rights belonging to man too sacred and too holy to be determined by majorities? Are not the laws of nature and the supernatural laws of God both violated by the state when she undertakes to divorce religion from education, and is she not in contradiction with herself when she holds the parent responsible for the conduct of the child while she deprives him of proper and necessary control? Is not church and state thus virtually united under the delusive and false title of "free schools?" Does not the state recognize in some things the natural laws of consanguinity, while she denies it in others? Does not the law secure to children the right of choosing their own guardians, survivors their administrators or executors, and yet denies to parents the choice of teachers for their own offspring? Are not teachers in "loco parentis,"

and are not children only near and dear to the heart of the mother, in proportion as they are educated in all those things she holds near and dear, both in time and eternity?— You allow the fox to educate its cub a fox, and yet you deny an American mother the right to educate her child a Christian, unless, forsooth, she pay a bonus to the state for doing so. Nay, more; it is not enough that the rich and the well-dressed attend these state schools, while the poor and the bare-footed, for the very best of reasons given, frequent the parochial schools, but it is now in contemplation to force all outsiders into those so-called ‘hot-beds of infidelity.’ Will you be surprised when this takes place to find the streets and roads leading thereto strewn with the dead bodies of parents who prefer death here below to eternal damnation in the world to come? Let compulsory education come, but mark me, it will have to come as the friend and not as the fiend and enemy of civil and religious liberty. Answer me, ye advocates of this heathen system of education, whence does the state derive its authority, either human or divine, for this high-handed assumption? Is there any despotism greater than that which plants itself between the child and the mother who gave it birth? And to those who have no religion but politics, let me ask if it was ever contemplated by those who set aside the 16th section of land at a time when the country was a wilderness for purposes of ‘common schools’ in the ‘common branches’ and for common people, too, that not only the state but the nation itself would make of it such a huge engine for the destruction of every principle of religious freedom? Is not the establishment of that educational bureau at Washington, with an expense to the people when

fully equipped of \$15,000,000 per annum, and which our economical president recommends so highly, nothing more nor less than the consummation of that dangerous centralization which our forefathers declared would be the destruction of our political system? Does it not strike everybody now-a-days that what fifty years ago would have caused a civil revolution is now submitted to without a murmur? Are not both federal and state legislatures permitted to ride rough-shod over boundaries and landmarks which in the beginning would not have been tolerated for a single day? * * * We read in the constitution that Congress shall make no laws which in any manner shall favor one sect of religionists or prohibit the free exercise of all religions. But no sane man will advocate that by the word religion here is meant Mohametanism, Buddhism, Mormonism, or Paganism. It evidently has reference only to the various Christian denominations, principally Catholic and Protestant, and the friends of Christian civilization.

Thus we define that section and yet what is the fact? Is there not in this country to-day, a strong national union of church from a Protestant-infidel standpoint, and state from the standpoint of a detested paternalism, going along hand in hand under the false but popular cry of ‘universal education?’ I pause for an answer to all these questions and I call your attention now to some of those landmarks in this connection from which we have departed, although claiming to have made great progress. Progress it no doubt is, but in an inverse progression, back again to classic and artistic, but nevertheless pagan and brutal Greece and Rome.

One of the most profound thinkers and jurists this country has ever

produced, gave us for our reflection the following words: "*The liberty of religious worship as a part of our political organism was not regarded by the framers of our government as derivative from civil power, nor as a concession or boon of political generosity; but as a right inherent in the personality of the individual conscience.*" To this sentiment all right-minded and right-thinking persons will heartily respond in the affirmative. And yet we find that this boasted "individual conscience" has not been from the beginning of our history, and is not to-day in the enjoyment of those religious rights and privileges guaranteed by our great American Magna Charta.

In the contest between the two contending elements in the political order, to which I have referred, nothing has played so prominent a part as that of religion, because, indeed, it is the sentiment nearest and dearest to the human heart. Hence we find it only too often struggling with the temporal powers of the earth for that freedom which is hers by virtue of a God-given right. But there are fanatics and bigots every where, and when illy directed or advised, they hesitate not to employ the powerful aid of the state to assist them in what they believe to be a good work. Now the state, like other corporations, has a limit to its sphere of action. If it move along in its own legitimate and well-defined orbit, all will be well and individual liberty will not suffer. The same also may be said of the church. It, too, has its own legitimate sphere. It is independent of the state in many things, and should be. Both are distinct from each other, and yet by no means antagonistic. In fact the state cannot get along without the aid of religion, but religion can get along without the aid of the state, except it be in that protection ac-

corded to all other institutions or corporations. It is only when the state lays its heavy hand on the church, or fosters one set of religious opinions at the expense of others, that the worst of despotisms is reached and the bloodiest wars ensue. Her province is to do justice toward all, to afford a free and open field for all, and to protect all alike in the enjoyment of their "individual conscience." This she is bound to do under our political system, and that, too, is the limit of her authority and interference.

The question then arises and is narrowed down to this proposition: What kind of a religious conscience is it that the state is bound to respect and protect? The answer clearly is, every kind of moral conscience that is not evidently pagan, barbarous or brutal; every kind of conscience that is not directly antagonistic to Christian civilization, for you must bear in mind that I go upon the assumption, and it is an incontrovertible truth that religious freedom, as rightly understood in this country, is the very basis and foundation of civil liberty itself.

The fact is, that the state's authority under our form of government is, as I said before, purely of a police character. She has nothing whatever to do with religious tenets, nor the inculcation of any one set of "dogmas" over another set. Hers is the duty of protection, and not that of preacher or teacher. She makes such laws as are deemed wisest and best for the protection of property and the suppression of crime, and she attaches the penalty thereto. She rightfully has a deep and abiding interest in every movement which tends to make men good honest citizens; and it is her duty, therefore, to encourage, in every rightful way, objects and institutions which help to accomplish this end. But in do-

ing so she is bound to act justly toward all classes. Whatever difference may exist between Christian denominations, they are all supposed to aim at the same great object, and are entitled to the same consideration and protection. If the state, therefore, by its arbitrary legislation, adopts an absolute majority rule on religious as on political questions, and thus ignores the constitutional rights of minorities and enslaves the "individual conscience," such a government becomes a despotism to all intents and purposes, and is not entitled to the confidence and support of the people.

It now logically follows, that if the state lends its aid or gives support to the propagation of one class of religious opinions, or, if you please, to the sectarianism of no religious opinions at all, it equally commits a flagrant injustice towards those who conscientiously differ from such religious or non-religious views.

And still more iniquitous does this favoritism become when such minorities are compelled by law to pay taxes for the support of these favored institutions, thus forcing them to purchase with their own money the very rods with which they are scourged. Surely none but the blindest fanatic, the most unchristian statesman and the least patriotic American can call this "religious liberty!" And who are they, who of old, so now, raise their voice against this usurpation and in favor of civil and religious freedom? They are none other than our Catholic fellow citizens, who, as in times gone by, so now are on the side of liberty and against every consolidated scheme. No wonder they cry out against this modern educational conspiracy and brand it as coming from the "father of lies." No wonder their feelings are hurt to the quick when they read that a certain rever-

end gentleman of the Protestant persuasion, during the session of the great "Evangelical Alliance" some time ago, was heard to exclaim so triumphantly, "We've got 'em," or words to that effect; "we've got 'em; yes, we've got 'em; we've got the majority." (You've got the *brute force*, which is the supreme power just now all over the world.) "We've got the offices; we've got the states; we've got the government, and we've got the *Catholic children*, for by means of our state school system, we have (proselytized or souperized) two millions of their children." "Shame," I exclaim with a great Protestant writer, Garret Smith, now gone to his grave, "upon such a despotic and heartless majority."

And how did you get them? I beg leave to answer. You got them in no honorable, Christian or manly way. You got them by the grossest fraud and the blackest ingratitude. You got them by deception and false titles. Names have been employed by tyrants more than once to carry out their nefarious plans. Names have charms for those whose minds are shallow and who never look deep.

Oh, beautiful word, liberty, for example, what crimes have been committed, and what acts of tyranny have been perpetrated in thy name! Well may Catholics all over the world just now exclaim, "Oh, beautiful words, 'religious liberty,' what a farce! Heavenly word, charity; and yet how utterly destitute of the least glimpse of its beauty are such men as composed that 'Evangelical Alliance.'" Eloquent speeches are delivered on such occasions; and how they glory that the word Catholic is not in their vocabulary. They are willing that the grossest heathenism and prostitution may reign triumphant all over the land, having its origin

(according to statistics made by Professor Agassiz) in their infidel schools rather than favor the Catholic view of education. How well they know that in an open field and without the aid of the state they would be totally annihilated. How well they know that it is a question with their religious theory of life or death, and that their only salvation, therefore, is under the wings of the temporal power. Let them come out from their dark hiding places and look at us full in the face. Who are we and who are they? Let us make a fair and impartial comparison. Is not Christian civilization the basis of society, and therefore of nations? Is not this civilization and reclamation from barbarism the fruits of the church founded by Christ? Christ being God; and one in essence, did He or did He not establish a thousand churches and inculcate a thousand creeds, all in conflict with each other? Would not this be contrary to reason, common sense, truth and divine unity? Are not all the new systems of religion, still multiplying every day, only of human invention, therefore, and not of divine authority? Is not their name legion, and are they not very much like the good old woman who, having exhausted all the other names in the Bible for her large family of boys, finally called the last one Beelzebub? Have they not incessantly and persistently employed the most willful misrepresentations in order to divert attention from their own infamous record? Are they not all combined against the old apostolic church which Christ himself declared should never succumb to the powers of darkness? Do they read their Bibles, interpolated as they are, and do they not see therein that we must "render to Cæsar what belongs to Cæsar," but "to God also what belongs to God?" Is not Cæsar, rath-

er than Peter, the great head of all their various conflicting creeds? And yet has not Peter, without a dollar from Cæsar, been foremost in civilizing and christianizing every barbarous nation on earth? Is not every foot of American soil marked by Catholic pioneer sacrifices? Did not the Catholic colonies set the only example of religious toleration on this continent; and did not every other denomination proscribe and persecute their brethren for conscience sake? Have you ever heard of midnight plottings, secret bound oaths, or burning of Protestant churches or schools? Have not her sons and her sires done their full share of fighting for the liberties we enjoy; and was not the brightest star upon their banner, that of religious liberty? Have not her children labored hard and added their full share towards the aggregate wealth of every state in the union? And lastly, if their voice has not been heard in the councils of the nation, is it not because of a bigoted discrimination? And I may add to this last remark, and that, too, with much emphasis, that the part they took in the formation of our political system entitles them to a full representation in every legislative act. And yet I very much doubt, if another Charles Carroll, of Carrollton, were called upon to participate in some great political movement of to-day, the doors would not be closed against him. The swords and the money, too, of our brave Catholic heroes as of yore would no doubt be accepted and even appreciated for their timely aid and valor upon the battle field; but when political questions are to be determined and laws passed to crush out injustice, partiality and invidious distinctions, then it is that no Catholic need apply.

Our republic had a fine beginning,

and God knows I wish from my inmost soul that she may continue gloriously for all time. But I am not blind to the present, and to that we must look, if we have any regard whatever for the future. The most dangerous rock upon our political Charybdis is that of religion. No wonder we cry, "boatman ahoy!" or even "fire! fire!" when every other cry has failed. In my youth I loved my country and sang her praises, because she was then yet comparatively just. In my advancing years I hang my head in sorrow because the very brightest star upon her escutcheon is set in mourning. The stars upon her banner reflect their light for all but Catholics; the stripes alone remain for them. Many of you, perhaps, will deny this bold assertion, and I have, therefore, provided myself with additional facts which I again place before you in the form of questions. I very much prefer interrogatories; because they are always logical in themselves, and suggestive also of the answers. They are in fact the most concise way we have of putting an affirmation, and hence I use them.

First, then, is not the only element or mark of unity among our Protestant friends (our enemies), the unity of opposition to the church Catholic? Was not this intolerant spirit and ignorant prejudice manifested from the very beginning? Should not this country be called Columbia after the brave Catholic discoverer, Christopher Columbus? Did the Puritan colonists treat their Catholic fellow citizens with the same consideration and Christian charity which characterized all the Catholic settlements? Are not Catholics proscribed and not allowed to hold office even to this day, in one or more of the United States? Does not our government and our people sympathise with every nation on

earth, and every popular and political movement therein, provided it be oppressive to Catholics? Are not all our state institutions conducted upon a Protestant basis, and from its idea of religious or moral ethics? Are not the corner stones thereof laid with Masonic or other Protestant ceremonies, and are not the inscriptions thereon for the most part pagan or anti-Catholic? Are not the universities, state and national, all provided and maintained from the general fund, and yet all of them under the influence of the same religious bias? Are not our legislatures, state and national, opened every day with Protestant religious services, (why not our courts also?) and on various public occasions, purely political, does not the same rule obtain? Was not the inaugural address of Gov. Allen, of Ohio, like that of President Grant, far less significant than the Protestant religious exercises on those occasions? Does it not cost us \$120,000 per annum for fifty-eight Protestant chaplains in the army and navy alone, to say nothing of the thousand other well-fed clericals employed under various pretences and devices? Did it ever occur to those people that Catholics are entitled everywhere to the same rights and privileges which others enjoy? Is it not full time, therefore, for Protestants to cease their falsifying and hold their peace, and hang their heads in silence and shame? For have they *themselves* made atonement as yet, in this beautiful "land of the free and home of the brave," for the burning of Catholic churches, the desecration of their graveyards, and the destruction of their convents and schools? Is not the principle of "individual conscience," already alluded to, entirely ignored by their union of church and state upon a Protestant educational basis? Is not our literature,

including our township libraries, purchased alike with Catholic money, all of it from a Protestant standpoint, and much of it most shamefully misrepresenting and belying Catholic doctrines? Are not Protestant Bibles, Protestant text-books on history and moral philosophy, all from the same religious source and bitter fountain; and are they not most shamefully forced upon the children in state schools? Has it ever struck your intellects that school books are to the mind what bread and meat are to the body? That if the state provide a "soup" which the majority relish, but which sickens others, should the minority be compelled to pay for it? Is not this educational question, not one of "soup," which at worst may nauseate the stomach or kill the body, but one which in the end must kill the soul? Are questions of "conscience" to be thus determined by an absolute majority rule in a country that dare breathe the words religious freedom?

It is no doubt very nice for those who are the recipient of state favors to cry out hosannas to Cæsar, but it is death, as of old, to the victims. It is no doubt very nice for Protestants and infidels to have their sons and daughters educated in the classical and professional arts and sciences, but it raises the price for poor Catholics of every loaf of bread.—Formerly it was schools for the poor now it is schools for the rich at the expense of the poor. * * * Is it possible now, my hearers, that you can see nothing in all these things of those out-stretched arms of the state as she takes to her bosom the great Protestant "Evangelical Alliance" to which I have referred, and gives it the paternal kiss? I for one do really believe I see it plainly, and I for one (let others be mum, if they will) do thus openly and emphatic-

ally declare that I scorn the embrace as pollution, and I behold in it nothing more nor less than the same old rusty sword, which the Catholic Barons of England wrested from the tyrant John.

Let me, my hearers, dwell somewhat more at length upon this religious educational question, for it seems to me that the subject is by no means exhausted. The opposition of Catholics to this infidel state scheme is also one which proves that they are both democratic and republican friends of free government.—Besides their refusal to co-operate and conform on account of religious convictions, they are also opposed to this scheme because of its consolidation and centralization—usurping a power and autocratically and despotically exercising it over a subject which belongs exclusively to that "individual conscience" to which I have referred, and not to the state. You must not imagine, my hearers, that I am alone in these declarations. Not only does every Catholic worthy of the name entertain these views, but I could quote you abundant extracts from the ablest writers and speakers all over the land whose opposition thereto is the same that I have given. We have men high in all churches who heap upon it anathemas and words of shame for the self same reason; namely, the despotism of the majority, and that again means in so many words the arbitrary and tyrannical paternalism of the state.

This paternalism it is that we as Americans have to fight and not "Romanism"—unless it be that pagan Rome of which we have before spoken. This it is we have to watch and fear and not "Catholic popery," so incessantly and insultingly persisted in. We Catholics denounce the union of church and state in this country under every form, pretense

and disguise. We only declare a sacred and solemn truth when we assert that *education and religion are inseparable, and that, therefore, state education is an usurpation of power, and a direct attack upon the principles of religious freedom. This is the whole question at issue; and the simple fact that a political dogma, so clear and manifest, is not recognized by the state and people, proves beyond the shadow of a doubt that the friends of this educational system are intolerant in the extreme, have no vital christianity whatsoever, and turn a deaf ear to the words, religious liberty.*

If there be within the sound of my voice an earnest seeker after truth, I hope he will not overlook this essential point. The whole school question is one of *vital Christianity* on the one side and *negative Christianity* on the other, which is after all another word for Paganism.—There is an essential antagonism between these two, and hence the contest. It is not a new question. It is as old as Christianity itself. In this our day it has simply changed its name and base of operations.—Now it deifies Cæsar, and like the serpent in the Garden of Eden, it holds out the promise of “knowledge” as the price of disobedience to the divine law and apostacy to Peter. And how significant is the fact that Catholics and the church Catholic are the *only* objects of attack in this direction; and yet Catholics demand nothing whatever in relation thereto, but what they insist on for others; and these same others, too, would long since have joined them in the contest, but for their religious prejudices. The remedy to this evil, as suggested by Catholics, is also so easy to accomplish, so just and so fair, that the refusal to accede to it is an additional evidence of the obstinacy and injustice of the adverse

party. For if, as insisted upon, the great object be “universal education,” would it not *promote* this object, rather than otherwise, if all schools established by private enterprise were allowed a pro rata per capita of the school fund? You say it would weaken the system. So it would. It would radically *discentralize* it, and that is precisely wherein we claim that our opposition thereto is purely and truly republican.

And what is there on the other side of this great question? The advocates of the state system of education have in fact but one argument and only one, which they bring forward on all occasions in defense of their pet scheme. It is the only string on which they play, and it reminds me of an old adage, but a very bad one, that a “poor excuse is better than none at all.” Their position is this: That “whereas, it is taken for granted that ignorance and crime are concomitants, therefore it is better for the state to educate the people than to build more prisons.”

If the first part of this allegation were true, the conclusion would undoubtedly be correct also. But I deny the premises in toto—I pronounce them utterly false—and I appeal to history, reason, common sense and common experience. History, because the worst men that ever lived, in ages past or in modern times, were men of great knowledge. Reason, because it is the testimony of our senses every day that the very best of men, and women too, are among the ignorant and humble.—Common sense, because people of common sense, and not those of uncommon or extraordinary sense, are our best citizens. And common experience, because it is within the knowledge and experience of all mankind, that knowledge makes the villain only more adroit, cunning and dangerous. No, ladies and gen-

tllemen, there is a something far greater than mere human knowledge. Knowledge is simply power; but like the power of steam, it needs the hand of the engineer to control and direct it. However high the estimation put upon intelligence, human knowledge, after all, is only secondary and not primary. Virtue comes before knowledge, and virtue, thank God, may be the possession of the humblest and most ignorant of mankind. Virtue means honesty, chastity, and all the moral principles which are the fruits of religion only, and not of mere secular learning.

I flatter myself that I have already said enough to put at rest this illogical assumption, and I return to the point from which I departed.

Catholics are placed in this dilemma: When we set before our enemies a strong political argument against this consolidated scheme, they at once fall back upon "papal interference," and such like terms, which proves conclusively that it is something lower down, and deeper and meaner too, than "universal knowledge" they are after; nay, that the words "free schools," are the "stool pigeons," and *proselytism* the real object sought. This is beyond all question, and beyond all denial. The Protestant pulpit and the daily press, nay, all our literature outside the church Catholic, is full of it. And indeed so arrogant and impertinent have they become that when driven to the wall in argument, they have dared to say that "*this is a Protestant country*," in other words, that the majority here are Protestants and Infidels combined and that Catholics therefore have no rights except what they may be pleased to give them.

My hearers, I hurl such a cowardly assumption as this back into the throats of those who dare give it utterance, and I brand the sentiment

as the same brutal insult which the wolf gave to the lamb, and that too, from the same brutal motive.—But I must not forget myself that charity is the true mark of a Christian, and in the mildest possible manner, for me at least, I proceed to say that I have no need to call upon Catholic proofs for answer to such a vile proposition. I have abundant Protestant help of the most enlightened kind. Read the history of Puritan New England by George Bancroft, and contrast it with the Catholic colony of Maryland, my native state. On every page of our history the Catholic stands pre-eminently above every other denomination. Catholics discovered it. Catholics planted the cross—the emblem of man's redemption, and the sign of Christian civilization, upon it. Catholics reclaimed it from barbarism. Catholics baptized and watered it with their blood, on every battlefield.—Catholics of foreign lands came generously to our aid when all was lost. Catholic missionaries went forth into the depth of the wilderness with nothing in their hands but the breviary and the cross to reclaim the savage and bring him to a knowledge of the true God. And even in that great work of charity and love this paternal government of ours has thought proper to discriminate, of late years, in favor of Protestant creeds. But in the face of all such opposition, partiality and unjust discriminations, Catholic missionaries have indelibly marked this land all over, like stars in glory, with the names of her illustrious saints, and not till time shall be no more can bigotry or persecution obscure their lustre or erase them from the map of our political or geographical firmament. St. Louis, St. Paul, St. Marys, St. Josephs, St. James, St. Charles, St. Augustine, St. Frances,

St. Peters, St. Johns, St. Lawrence, St. Anthony, St. Catherine, and a thousand others, grace the map of the United States—

And there they will stand on the heights of creation,
Like eagles that perch on the ship's lofty spars.
They are twined round the heart-strings of every nation,
And they 're folded and twined round the stripes and the stars.

And there they 'll remain till the trumpet shall sound,
And the angel of death shall command us to rise,
And the voice of Jehovah o'er all shall resound—
Depart from my presence—come ye to the skies.

And whose magnificent piles of architecture are those all over Europe, wherein are taught the highest branches of science and art, and the desecration and suppression of which as in pagan times, is winked at by governments just now, and grinned at by such modern pharasees as composed the late Evangelical Alliance, to which I have before alluded.—And, my hearers, if the marks of "Christian civilization" be that the poor and afflicted are cared and provided for, look ye also at the Catholic institutions established for this purpose in every land, nay, even at your very doors, unsupported by a dollar from the state, but solely and exclusively from alms or local aid, given from motives of pure Christian charity. Compare, if you will, the number of Protestant clergymen at Shreveport or Memphis who lost their lives some time ago by ministering to the sick and dying with the number of Catholic priests and sisters of charity at the same places. A certain young woman from Illinois, actuated, we hope, by a true Christian heroism, sacrificed her life during the epidemic, and the people of Memphis erected a marble column

to her memory. Oh, how many thousand perch of the whitest marble would be required to mark the last resting place of those angels of God on earth, the good sisters of charity, who prefer to be unknown while living, and to be remembered only in prayers when dead? Go ask the soldier who in his dying hour opens his eyes for the last time, and with a vision obscured by the approach of death exclaims, "Whose kind motherly, 'sisterly,' image is this?" Surely, my friends, it is none other than the face of one who has long since learned how to render to God what belongs exclusively to Him and to labor for His sake alone, without money and without price. My own sister was one of these, and how can I be expected to pass such things in silence? I was taught in my early manhood to get wisdom and by that means and thus, never to allow my religious rights or political principles to be invaded with impunity. I give the same advice to others, for it is only by this means that civil or religious liberty can be maintained. For my own part, instead of being ashamed of the word Catholic, I only fear that I take too much pride in thus vindicating her good name. I also feel that where so many flee like shadows, it becomes the sacred duty of others thus to speak and thus to act. We live more for the future than for the present, and I owe it to myself that, when I shall be at rest, those who come after me may not reproach me with fear, shame or neglect.

It is, then, not only folly, but it is ignorance and madness to dispute our title or attempt to darken our historic heroism and glory. As well might you attempt to obscure the sun in heaven. If the history of the Catholic church is unknown it is because men are wilfully blind. Her temples rise on every hill-top, and

golden crosses point to Him who died thereon. Hers is a history of two thousand years and she embraces within her fold every nation on the habitable globe. Her children number 250,000,000—more in fact than all other Christian denominations combined.

They have sat in high places among the most exalted of the human race, and they have stamped their impress on the laws and institutions of the world. Their united learning has always been far in advance of all other peoples, tribes and tongues. The Catholic church has given to the world all the great arts and sciences of which even its enemies boast. It has preserved to them every thing of value in the far distant past. If they read the Bible everything in it and around it reminds them of their obligations as well as their base ingratitude. Indeed the very types that print it are often used to malign and slander the inventor and the giver. And when your eyes grow old and dim, and you must call to your aid the needful glasses, how much more, still, are you placed under obligations to that good old apostolic church, or at least to the inventive genius of her children. The grandest music, such as raises the soul heavenward: specimens and relics of sculpture and painting, such as no modern artist can equal; architecture, such as St. Peter's, at Rome, or the cathedrals of Milan and Cologne; and, if we pass from earth to ocean, the mariner's compass, the lense, the telescope; our present system of astronomy, and, indeed, but for her you would not know the year nor the month, the day nor the hour you perform any given work. Strange that men so clever on other subjects, when alluding to the Catholic church should talk so much about what they know so little.

But inasmuch as they know so little about this good old Catholic church, perhaps they know something about their own. Have they, then, really, any idea at all, positive, fixed and unchangeable, as to what they themselves really do believe? If they have any such, the world has not, as yet, been able to discover what it really is.

All is negative; all is simple negation; which when carried out to its logical consequences, ends in the denial of God himself. They talk much and loud about the dangers to our free institutions by Catholics, and they hide from the knowledge of mankind the stubborn fact, that the religious theory of every Protestant denomination in the land is incompatible with republicanism; and still more, that the Catholic church itself is the only church that is in harmony with our form of government. I will prove it to you in a few words.

The fundamental principle of Protestantism, is, that by Adam's sin man lost entirely his free will and became so totally depraved that in the language of Luther, its founder, 'he could do nothing else but sin.' In other words, that he became a mere automaton to move as he is moved, having no individuality before God or man. I ask now in all candor, and without giving you the Catholic belief on this point (which of course is in opposition thereto) if this theory does not destroy even the very idea of self-control, which is the very essence, foundation and perfection of popular self-governments. They also hold to the doctrine of private interpretation of the laws of God, and they deny that God gave to his church a judicial tribunal for that purpose. Well, stop and think for a moment, if this theory is not also in conflict with our whole system of jurisprudence;

and that if every one were permitted to interpret the civil law to suit himself, this and every other government would soon go to pieces. They find fault with Catholics that they believe in God's promises to his church to guide and direct her by his infallible spirit through the instrumentality of a peccable fallible man Peter and his successors.—Poor souls, they have no certainty themselves and are satisfied with straw instead of rich pastures. They are tossed about by every wind; no compass to guide them, no anchor nor harbor of safety. They reject the promises of Jehovah in things spiritual and eternal, and yet they adopt the principle of infallibility in things purely human and temporal. For what else is our supreme court, but a tribunal *de facto*; and yet they deny *de facto* the tribunal established by God himself. Hence the dogma and the absolute necessity, too, of a divine and infallible court to guard the *faith* and decide the *truth*, though its chief justice be a peccable and fallible man. Thomas was a doubter, Judas was a betrayer, and even Peter himself denied his Master, and yet no one dares to say that Peter did not preach and teach the *truth*.

For my own part, I would not belong to a church five minutes that did not claim to guide me *infallibly* and safely to that eternal home which I hope some day to enter.

They also think that we Catholics are elannish—that we are too positive and uncompromising. Did you ever for a moment reflect that truth in its very nature and essence is uncompromising? We did not make the laws of God, but they were made for us, and we must obey them. It would be much easier for flesh and blood to do otherwise, but we cannot.

They also say that we are exclu-

sive and do not enter into social, political and educational enterprises with our Protestant fellow citizens in the right spirit. May be not; but we have endeavored to give some good sound reasons therefor. But even then we do not fear a comparison. The Catholics of Fort Wayne are, I believe, a fair average. There are places where they are better, and there are places where they are worse. I believe, too, that here they have had their full share of office, if I may so speak, both county and city. Higher than that they are not permitted to go, for reasons already given. Well, then, how do they compare? Is not our Catholic population as genial, social, industrious, enterprising and even intelligent, notwithstanding they do not avail themselves of your high schools and other privileges for obtaining knowledge? Have they not the largest circulating library in the state, and are not Catholics sought after, young and old, for places of trust? Is it not proverbial that Catholic young ladies, who practice their religion, are the most efficient and reliable help, whether behind the counter or elsewhere? Is not the same thing repeated over and over again in regard to the young men and boys of the Catholic churches everywhere? Has the city or the county as yet lost a single dollar by the dishonesty of Catholic incumbents? And furthermore, ask every politician in the land and he will tell you the same thing, namely: that Catholics, as a class, are the least prejudiced, politically or otherwise, of any other denomination. That is to say, they allow their religion to interfere with their political action less than any other class.

It is called egotism, or something of that sort, for a speaker to allude to himself. But in doing so I only say a word which other Catholics of

my age could also assert without the least hesitation. I have been voting now for nearly forty years, thirty of which have been spent in your midst; and I declare here to-night, in the most solemn manner, that never in my life have I looked upon a ticket and asked myself the question, what is this or that man's religion? And now, my hearers, I have devoted a large part of this address in asking questions, and I really thought I was done. But I have one more to propound, and then I will not impose upon your kindness and good nature any longer. The question is one which has been proposed to my own mind a thousand times, and it remains still unanswered: Why is it and whence is it that after our hands and feet have been most strictly examined, and found to be no more cloven than other people; and after our heads have been most thoroughly combed and found to be as destitute of horns; why is it and whence is it, I ask, that Catholics still continue to be proscribed, maligned, despoiled of their property and rights, and very often even persecuted unto starvation and death? The only answer I can conceive of is the one coming from the lips of Him who not only created Catholics, just like other people, but who also gave them his church for all mankind to live in and die in; namely, that "*the disciple is not above his master.*"

But the religious branch of this question is hardly my province to discuss any further, as there are so many in the church to whom in a special manner it pertains and properly belongs. It has such a close connection with the main question at issue that I have been necessarily required to notice some of the main points, and in doing so I sincerely trust that it has done no harm and given no offence. Protestants sure-

ly have no more divine commission than I have to teach or preach. Of the apostolic succession among their divines we have had a reminder some time ago by the Episcopal Bishop of Kentucky and Chicago, to which it is almost cruel to allude, and indeed I would not have done so, but it comes in so timely as another fruit plucked from that great and wonderful "Evangelical Alliance." I therefore deemed it not altogether out of place for a layman in the Catholic church, and quite as well ordained, too, as they, to try his hand but for once. However poorly I have discharged my task I flatter myself that you will give me credit for adhering all along pretty close to my text.

Truth sounds harsh to those who have never learned how positive it is in itself, and how incompatible it is with compromise, expediency or deceit.

I lay no claims to be one of her able champions or advocates, and I am well aware that the task I have undertaken has not been performed, nor the strong points presented with as much power and grace harmoniously combined as if in the hands of one more accustomed to such work; but then I may assure you that I have delivered an honest speech, and that it has not been circumscribed, nor trimmed nor pruned, to suit public tastes. * * * * I have endeavored, my hearers, to place before you, in a plain and comprehensive manner, some of the dangerous tendencies of the state and the no less dangerous pagan sentiments of many of our people, which we would do well to consider. I have shown that the great struggle of the hour is one between negative and positive Christianity, which is nothing more nor less than a struggle, after all, between Christian civilization on the one side and paganism on the other, and that our state system of educa-

tion is conducted exclusively in the interest of the latter. This system has now been in vogue long enough to bear fruit, and we would be glad to have time to refer to the reports of superintendents of these schools in New York, Chicago and elsewhere as confirmatory of what I have said. I almost recoil from the use of words employed by them to convey their meaning—"sensuality," "prostitution," "infidelity," "polished and refined sensualism and pride," "obstinacy and disobedience." These are some of the terms found on these pages. Knowledge, too, is on these pages, but no knowledge or fear of the true and living God—knowledge, too, but no knowledge of our relations to Him, both in time and in eternity—knowledge, yes, and of the most popular sort, measured by octaves in music and the most graceful calisthenics, in order to please and satisfy and gratify, and falsify and magnify and stultify, too; but not to combine the graces of all knowledge, both human and divine, in the same loving, God-fearing, forgiving, charitable, kind and humble, yet dignified and beautiful character of a true Christian lady or gentleman.

I will take time to read a short extract from one of them, because it is from the superintendent in our own city, Mr. Smart:

"The want of moral integrity in the young people is something that demands earnest attention. The moral tone of our young people is not as high as it was *ten years ago*.—They care less for *truth* and *honesty*, and are less inclined to the law of obedience. There is such a want of politeness among them, such a spirit of lawlessness, so much that is ill-bred and *unchaste*, so much that has a tendency to destroy both the *soul* and the *body*, that the outlook is truly *appalling*."

And now, in conclusion, I have only to say that if man is simply an animal, like the brute of the field, created to eat, drink and sleep; having no more moral responsibility than they, then are the advocates of this heathen scheme of education altogether right, and I am altogether wrong. But I am hardly prepared to admit or believe that this is the conclusion you have come to. I know that there are thousands, nay, millions of our separated friends who are honest at heart, but most wickedly misled. They are surrounded with influences and manacled with chains that require a manhood to burst asunder, which they do not possess, and did not inherit. These in a special manner I invite to an unprejudiced and impartial examination of these questions. And to those who accord with me in sentiment on these subjects, I have only to say that we have all of us much to reproach ourselves with in the past. Had we from the beginning remembered that "eternal vigilance is the price of liberty," and therefore been more jealous of our rights, we would not to-day be in the prostrate condition we are. Had we never yielded up an inch, we would not now be forced to give up the ell. Let us at once rise to our feet and resuming our God-given rights and Christian manhood, buckle on the armor which we have for a time forgotten and neglected. Let us inscribe upon our banner, but more than all upon our hearts and in our strong right arms, that our motto is, "Equal Rights" in all countries, and under all circumstances; demanding nothing more, submitting to nothing less; doing all for our country's sake as well as for our own; depending for her prosperity and success upon the only safe basis, *truth and divine justice*; calling for help and asking it from that source whence alone it can ever come;

fearing Him who holds in the palm of his hand the destiny of nations, and praying every day of our lives that He will vouchsafe to guide and direct us among the breakers, so that we may not wreck our bark upon that fatal rock on which so many before us have stranded; but that we may be preserved, respected and remembered in all coming time as a people who knew how to plant the corner stone of an imperishable Republic, by strictly observing and subscribing to every principle that is required for the maintainance and support of "civil and religious liberty."

**Compliments of the Editor
Thereto.**

From the Fort Wayne Daily Gazette.

The address of Mr. Walter, of this city, which has been going through the columns of The Gazette since Monday, is concluded this morning. He has very fairly presented his side of the question, and we doubt not but that his essay has been instructively perused by all the readers of The Gazette, whether they are of Mr. Walter's way of thinking or not. * * * *

Mr. Walter on yesterday sent us the following complimentary note in connection with the publication of his address, which we publish in order to show that we have been grossly misrepresented by an individual high in the authority of the church in this city, when he declared that our "demand that the name should accompany the article was only a device to refuse it altogether."

"The editor and other gentlemen of The Gazette office will please accept my thanks for the uniform courtesy and kindness received at their hands during the publication of the address which this number brings to a close, and which has enabled me to place before the public, in the chan-

nel I desired, the other side of questions heretofore regarded by some as conclusive. Trusting that the spirit manifested in this instance may long continue amongst us, I remain, very respectfully and sincerely,
WM. B. WALTER."

**ANOTHER VIEW OF THE
SCHOOL QUESTION.**

God made the family and the family made the state. The family is above the state because it made it and because that which is created cannot be superior to the power that formed it. It may be otherwise in material or mechanical forces, but never so in principle or moral ethics. The child is the created object of the parent, not the parent of the child. Governments are made for the people, not the people for the government. "Guardians" are in "loco parentis" only in a limited and defined sense. They are bound to respect above all other considerations, the educational rights of conscience. This seems to take away forever any claims to "paternalism" by the state, and what we mean by the state is of course the government. Governments grow out of the mutual and impartial protection necessary to the enjoyment of all those reserved God-given rights, which have not been surrendered to the state, and which were not and are not at all necessary to the objects and ends of government. We spoke of guardians, but these supervisors, called states, do not occupy that near relation towards the people. Their status is one of a police character only, and by no means having any thing like the tender or conscientious care of mothers or even grand mothers.

We come from the hands of God freemen. He gives us "life, liberty and the pursuit of happiness." He leaves us free to select whatever form of government we please; but

whatever it be, it is the creature of the people. The people have it from God and the state or government has it second-handed, through the people. It is only in this sense that the state rules by "divine right." Then again, the power exercised by the state, to be in any sense of divine origin, must be marked by divine justice. It is only in this sense that the "divine right of kings" can have any consistent meaning whatever to the minds of intelligent American citizens. The imbecility, the licentiousness, the moral degradation and the brutal injustice of men in high places, as well in modern as in ancient times, has well nigh driven from the minds of our present-day thinkers every other idea except that such kings or rulers were or are permitted to rule or lord it over us only as a curse, and under the controlling hand of the devil, rather than otherwise.

The writer is no theologian, and claims to be only a common sense thinker. If, therefore, he has erred in the foregoing statements, which he has been maintaining and publicly proclaiming ever since the school laws of Indiana were established, then it is full time he should be set right by some distinguished theologian.

We now approach a still closer application of what has been said. It is folly in this age of the world to try to convince a sensible man that he is superior to the mother who gave him birth, and to whom, next to God he owes everything. It is worse than folly to try to persuade him that she is not the rightful disciplinary agent, both in the natural and divine order, appointed by God himself to shape, direct and draw out, (this is the literal meaning of the word educate) all that is of value in our physical or religious well-being. True, he has appointed min-

isters of the other sex, but the primary duty of these ministers is embraced in giving counsel and imparting knowledge and spiritual encouragement to the family. To the mother has been confided and intrusted all that pertains to the early morning of life, and it is upon these precious days and hours that our happy noontide or sunset chiefly depends. It is the greatest folly then, also, to attempt to set aside this harmony and fundamental order of things. Far better, yea, infinitely so, too, conform to this wise, natural and divine arrangement, and do all in our power to aid, assist and encourage the mother in her arduous, responsible and holy mission. The principal traits in the character of each and every one of us, as a rule, can be traced directly to the nursery, and hence the all-important question is, how to render those first years of life's deepest and most lasting impressions as prolific of good as possible. To the unprejudiced mind the solution of this problem is very plain and easy of analysis. But the prejudiced mind is a diseased mind, and right here lies the difficulty in the entire field of political as well as religious discussion. The great "school question" is narrowed down, after all, to this simple proposition and appeals only to common sense. Is it reasonable, is it sensible, is it logical, that because the mother, from no fault of hers, is too ignorant, too poor, or otherwise unable to discharge these sacred and responsible duties, the state, whose principal functions, as already stated, are only of a police or protective character, shall step in between the parent and child; trample upon the laws of nature and of God; ignore the oft repeated principles of both "civil and religious liberty," and adopt the heathen Spartan rule that the child belongs, body

and soul, to the state? Most certainly not!

If there be a defect in a piece of machinery we mend it or we supply what is wanting; we do not destroy it. We seek out the trouble and remove it where it lies. So, too, let us educate, improve and assist the mother, and the child will be sure to be educated. Is she physically and mentally incapable for want of proper culture, still, she is not to be deprived of her inherent, inalienable and God-given right to a choice of the one who is to take her place in the education of her children. This is the nearest approach we can possibly get to what is called "loco parentis." There is nothing more despotic on God's green earth than the invasion of the family shrine and fireside. The state is not the double parent of my child, and I said years ago, when my children were living and the compulsory plan was then also mooted: "If a police officer were sent to my house to force them into the state school, I would stand at the threshold of my door and with my little ones behind me, the emissary of hell would have to walk over my dead body in order to get them." And now after so many long years of consistent and continued struggle for the same principles herein set forth, if God spares my life so long, I will do just what I have stated above in regard to my little grandson in case such a law be ever enacted. Humble and insignificant as the writer may be, he closes with these words which he believes to be honestly true and justified. Centralized as the state school system now is, it has become one of the most gigantic "rings" within which those of a pliable and easy conscience may feast and fatten upon other people's money, that was ever devised by polished robbery, or submitted to by such as call themselves "American free-

men." Language is not strong enough to convey our abhorrence and contempt for those "scribes and pharisees hypocrites" who claim that their object is "universal education," and yet deny to schools established by private enterprise any participation whatever in the school fund; continue to tax their helpless victims while they themselves hesitate not to cram this same money deep down into their own unhallowed pockets; then wipe their sanctimonious lips with the finest silk or linen cambric handkerchiefs, and say to themselves, "no, no, Lord, we are not like the rest of men"—certainly not.

‘THE DIVINE RIGHT OF KINGS.’

1. If what is meant by the "*divine right of kings*," be the right to do right, then beggars have exactly the same right that kings have. But if by that expression is meant the right to do wrong, then the idea is preposterous and absurd.

2. "*All power is from God*," is another axiom; but this power again must be exercised aright if claimed to come from God. Our ideas of God would never permit us to suppose for a moment that he would confer powers on men or nations except such only as are to be exercised for our welfare and happiness—not to oppress and enslave us.

3. God is not a tyrant nor a despot. On the contrary, he is the very source and perfection of true liberty. He made man a free agent. He endowed him with free will and gave him "the right of life, liberty and the pursuit of happiness."

4. The right of self-government, or the right to choose our own rulers, is from God. And the powers which these rulers exercise are directly

from "the consent of the governed"—the people have it from God, and the rulers have it from the people.

5. Governments would not be necessary if the people would all do right. Governments had their origin in the necessities that arose among men. The origin of government, therefore, as well as its object, was to protect the weak against the strong, the poor and dependent against the rich and influential.

6. In the formation of government, the people gave up a portion of their natural "God-given" rights in order to be protected back again in the enjoyment of those rights which they have not given up; and all rights not thus conceded to the state are reserved, and belong yet to the people.

7. The rights and powers given up to the state are, therefore, no more nor less than such as are absolutely necessary and essential to the ends of government. Constitutions generally prescribe these rights, but not unfrequently the state transcends the powers necessary to these ends.

8. The tendencies of the state are always to overreach these boundaries, and little by little, and step by step, encroach upon our individual liberty, until by supineness and inertness on our part, we become bound hand and foot in chains that cannot be broken asunder without revolution.

9. It is not in the *name* nor in the form of any civil government, that we must look for peace, prosperity and happiness; but in *respecting the rights and liberties of the people*; or in other words, *protecting* them in the enjoyment of rights *not surrendered* and not within the jurisdiction of the state to do otherwise than protect.

10. The rights, powers and duties of the state are therefore not of a parental or paternal character. On

the contrary, they are exclusively of a *police* and *protective* nature. Let this be thoroughly studied and not lost sight of; for right here is the very essence and foundation of civil, as well as individual and religious liberty.

11. The state, in her sphere or line of duty, may define what acts are punishable, and she may enact laws and provide means for the suppression of the same; but it is not her province to define what are the "cardinal virtues," nor to enact laws to enforce these virtues upon the people.

12. For the moment the state undertakes to do this, she usurps the prerogatives which pertain to the parents, and the churches to which they belong, and she assumes the control of that which belongs exclusively to each man's individual conscience. For example: she has no right to assume that ignorance is a crime, and knowledge a virtue, according to a standard *she* may choose to set up.

13. God created men and women "to increase and multiply," and their offspring belong to the father and mother by ties the most sacred and holy in nature and religion.—Therefore the state, in view of the foregoing axioms and fundamental principles, has no right to step in between the parent and child and decide any more what book it shall read than what food it shall eat or drink.

14. Education is the *moral, intellectual, religious and physical training of the child*, and this belongs exclusively to the parent and not to the state. The state, if you please, may compel the child to be educated and may even provide the means therefor; but that, at the farthest, is the end of her powers, unless she is bent on the destruction of both

civil, individual, *intellectual* and religious liberty.

15. To sum up, then, I maintain that the powers and rights which belong to the state are only limited and defined; granted to it for the time being by the sovereign people, simply and solely for their protection; and that what we call the state, which some people almost deify, is simply and solely a police regulation. Everything of a parental or paternal character is not her province and not in her line of duty.

16. Neither is this subject within the scope of a strict absolute majority. It goes beyond any mere question of numbers. It is embodied in our "magna charta" and "bill of rights," yes, and has its origin even beyond all these. It began with God when he made man after his own image and likeness, and breathed into him the breath of life, and endowed him with "life, liberty and the pursuit of happiness."

17. So long as individuals, men, women and children, do nothing to disturb the peace of the commonwealth, and commit no crime or misdemeanors effecting the rights of others as laid down in the common laws of civilized nations, they have a right to demand, not only that they be undisturbed in the enjoyment of their individual liberty, but that they be protected in the same.

18. If the right to educate belongs to the state, and is in accordance with the principles of free government, then, indeed, she would have the right to *force* all the children into her schools. But this she *dares* not do, and thus she admits the wrong and condemns the basis and the premises upon which the state school system is predicated. Nothing would test this question sooner than a *compulsory* law, such as is sometimes mooted.

19. The question then, is, does

not civil and religious liberty demand, that as education and religion are so intimately blended, so identical, indivisible and inseparable, the state has no authority to educate; and that every attempt to exercise such authority is a usurpation of power not delegated to her, nor in harmony with the principles of free government. In other words, there is no essential difference between a union of church and state, and that of education, when under the state's control. Education and religion must both be *free* and in a *free* country. To oppress the one is to enslave the other. They are like the Siamese twins; you cut the ligament which binds them together and death is the result both to civil and religious liberty.

I warn my countrymen against this modern deification of the state, whereby the moorings of our fathers are being cut loose forever and our individuality and personal liberty are swallowed up and absorbed in the embrace of state *paternalism*, which is only another name for consolidated *despotism*.

SECTARIANISM.

To the editor of the Daily News.

This word is continually thrown into the teeth of him who dares, yes *dares* open his mouth against the crying injustice of the state school system in this country. Admitting the existence of a Christian, *catholic* sectarianism (which by the way is a contradiction) did it ever occur to those persons that there is also in the world such a thing as a bigoted, puritanical, intolerant, *Protestant* sectarianism, and worse than all, a strong *infidel* or *pagan* sectarianism; a state school sectarianism as well as an anti-school sectarianism.

Now, it is too plain to be denied

that the state school system of Indiana is one wherein most of these latter "isms" have coalesced, and established a union of church and state as completely and effectually as ever existed in any country, or at any period of history; and that, too, under the false puritanical and counterfeit name of "free schools." Under these circumstances is it to be assumed that when Christianity and its teachings are admitted to be the only basis of society, and therefore of the perpetuity of civilized nations; nay, the *only* controlling power over the baser instincts of man, and *that alone* by which he can be preserved from lapsing again into barbarism; and when it is remembered, also, that for nearly two thousand years the Catholic church has been not only foremost but alone, for the most part, in this great work (discovering this continent and planting the emblems of Christianity all over it) will it be assumed, I say, that it shall tamely submit to such injustice, and subscribe to that infamous pagan theory that the child belongs to the state and not to the parent and to God.

Is it to be wondered at that Christian parents would rather follow their children to the grave than give them up body and soul to the influence of such a system? Hence to their honor and praise be it said, rather than do so they continue to build up and sustain their own 'sectarian schools,' so called, in which they know that their children will be safe, morally and religiously. Do so, rather than subject them to the influence and the atmosphere, so to speak, of that other kind of sectarianism which means for the most part a religion for the body only, and death and damnation to the soul. O! what a blessed land of "religious liberty" this is, which compels the Christian mother, be she Catholic or otherwise, to pay

taxes for the privilege of educating her children in the school of her choice.

I do not ask you to pay taxes for the support of *our* 'sectarian schools,' as you call them; and I protest against paying taxes for the support of *your* "sectarian schools." And now you have the whole "school question" in a nutshell and a very small shell at that. How do you like it, and what can your readers say to it, logically, politically, religiously, or any other way?

EDITOR RECORD.

THE FRENCH SCHOOL SYSTEM.

"The public schools in France are now purely secular. The sectarian system had been tried for generations, but it gave such inferior results that public discontent compelled the adoption of the reform of secular instruction.—[Chicago Tribune, Nov. 28, 1884.]

The above extract is part of the reply made by the Tribune to a question asked by the writer on the 26th of the same month, and the rejoinder will be found in the True Witness for the month of March following. It was thrown in the waste basket by the *Tribune* (a way they all have when a point is made against them) but kindly published by *The Witness*.

My object in referring to it again is simply to show how men who are not "guided by the spirit of truth," are wont to contradict themselves. If the reader will take the trouble to look at the daily *Tribune* of the 8th and 9th ult., he will find about a column in each of these numbers relating to the present system of education in France and the *unsatisfactory* and *immoral* "results" arising therefrom. We would like to give extracts, but it would make this article too long for the Record.

We can only refer the reader to them so as to compare what the *Tribune* said then with what it says now. In fact, a most flagrant and direct contradiction will be found between the two statements, and the impeachment made by me against the "secular" system of education and the "results" arising therefrom, fully and triumphantly confirmed whether in France, the United States or any other country. "Eighty per cent of the new born babes of 1885 will perhaps never knew who their fathers or mothers were," and the *Tribune* places it where it belongs, namely: to the "secular" system of education as in France and elsewhere. Educate mankind as animals and they will be such. Educate them as responsible beings created to love and fear God, and they will be such. It is a very plain proposition, and I have often been surprised how any controversy could arise about a matter so simple as this. A very large majority of the people of civilized nations are shown by statistics to be professional Christians, and yet while they condemn the "results" they uphold this system. It is a conundrum that the writer cannot solve.

COMMON SCHOOLS AND HIGH SCHOOLS.

Some years ago when a candidate for the legislature, the only charge brought against me was, that I had made some speeches and written some articles reflecting severely upon our state educational system, and more especially upon that feature of it wherein the school funds are perverted and diverted from their legitimate channel and used to establish, build up and sustain the highest grade of colleges instead of "common schools." Time is a great avenger,

and now I find myself sustained by many who at that time were my worst political enemies. "Veritas est magna prevalebit."

Men who were then violent partisans and strong advocates of high schools, now claim that no such thing was ever contemplated by those who, whether lawfully or otherwise, set apart the 16th section of the "common domain" as a fund, which has been largely increased by subsequent legislation until it now assumes the most gigantic proportions.

On this, as on many other political questions, the spirit of the age which "deifies Cæsar," has had much to do with sustaining the majority of the people however absolute in their notions, and in ignoring the constitutional claims of minorities, no matter how reasonable, just and well-founded. What I mean by deifying Cæsar is that arbitrary "paternalism" in this country, and that "divine right of kings" in more distant lands, both of which political heresies have always been the watchwords of tyrants who scoff at constitutions and charters which our forefathers, of revolutionary memory, aimed to set at rest forever by their doctrines, their teachings and their sacrifices in a holy cause, which they denominated "civil and religious liberty."

I cannot enter into this question here at length, but I maintain that if a suit of injunction against the board of trustees, enjoining them from paying out another dollar of the school funds for other than "common schools," such a suit would be sustained.

There is not a word in our constitution about high schools, for they were not dreamed of by the convention that framed it. "Common schools, in the "common branches," and for common people, is all that was contemplated. The high school

idea was an after thought, gotten up in the interest of the rich man and the bigot, because, as to the poor man, the laboring man, and more especially the farmers, none of these can afford to spare their sons and daughters the time necessary for learning the higher branches—including “calisthenics.” They have to go to work in order to earn something. And, as to the bigoted part of this question, there is not one of these schools but is filled from cellar to garret with a strong sectarian, if not an immoral atmosphere. Let some one undertake to deny this charge, and although I am an “outsider,” I will prove it beyond all cavil.

I see from the Gazette that superintendent Smart offered the Negroes a pro rata per capita of the school funds. Wonder what would have been said if the same offer had been made to the Catholic or Lutheran white children.

Two things, Mr. Editor, I demand and insist upon in connection with this question, and they are both eminently just, constitutional and lawful. The first is that our high schools are unauthorized by the constitution, and therefore unlawful, besides being unjust and partial, and therefore should be discontinued at once. And the second is that all public schools be purged and freed from every religious bias and sectarian influence. They were started upon that theory, and whether possible or otherwise, *it is in the bond*, and I insist that twenty years is long enough to wait for its fulfillment.

**Compliments of the Editor
Thereto.**

We call attention to the communication of W. B. W. in another column. He takes the ground that

the extension of the common school system into a fancy collegiate curriculum is decidedly unconstitutional and a usurpation on the part of ambitious and high-flying educators.

We are inclined to believe in the doctrine of W. B. W., and we have heretofore stated some views on this point, which we believe to be impregnable. The public funds should not be spent for incidental benefits, and the benefits conferred by our fancy high schools are incidental throughout.

A very few pupils, comparatively, whose condition in life is such that they can have the leisure, are crammed at the expense of all tax-payers, rich and poor, more heavily at the expense of the poor. We are in favor of the most thorough common school education, under the best teachers which money will procure. Our country school teachers are wretchedly paid, and the consequence is that we have there, as a general thing, a blundering set of pedagogues. In the city ward schools they are better paid, but not adequately: while in the high schools they command the top of the market. This is inequality, and the inflation of common school operatives into expensive colleges is an abandonment of the fundamental principles of popular education.—*Editor News.*

To commend the right and condemn the wrong wherever they may be found is the absolute duty of every good citizen.

He is a slave, whether white or black, who is afraid to think right, speak right, and act right.

**REV. H. W. BEECHER
ANSWERED.**

To the Editor of the Daily News.

H. W. Beecher, whose loose morals, wonderful cheek, and pagan philosophy reflect so truly the upper crust of American society, is quoted as having used the following language in his recent lecture on "Compulsory Education:

"As upon earth our Master rebuked his disciples, and said, 'Suffer little children to come unto me and forbid them not,' and took them into his arms, and laying his hands upon their heads blessed them; so the State, the great master, calls all the little children to it, and laying the hand of intelligence upon their heads, blesses them."

Great art thou, Diana! The god-like Beecher! The Plato of modern times! The elegant, the eloquent and the letcherous satan of Brooklyn, N. Y., Beecher, is the brazen link connecting a Paganized Christianity with deism, atheism and barbarism. How is it possible for those who have learned the a b c of Christianity to endorse such a blasphemous sentiment? Why did he not quote in this connection those other remarkable words of the divine Master, "render therefore to Cæsar the things that are Cæsar's, but to God also the things that are God's." Let the advocates of "religious liberty" and the enemies to a union of "church and state" ponder well these words. Is not the state a corporation having no soul, and is it not, therefore, gross idolatry to deify the state, and give to it attributes and functions which belong to God alone?

There is a poor wash woman that comes regularly to our house and to whom my wife is kind and charitable. She is a widow with four children. Her house is a poor dilapidated shanty, which, nevertheless, pays its full share of taxes, school and otherwise. She is compelled, by necessity, to keep the oldest at

home, to take care of the smaller ones, while she goes out to wash. She is a good religious woman, without, (no Catholic) and she wishes her children educated with religious sentiments altogether different from those of Beecher. If she could spare them from home and had the means to clothe them, she would send them to the parochial school attached to her own church, because she is confident they would be safe there and imbibe no doctrine prejudicial to her religious convictions.

Now, Mr. Editor, let me ask you, will H. W. B. or any other man in this great republic of ours say that the religious sentiments of even this poor, humble woman, whose children are as near and dear, soul and body, to her heart, as the children of Grant are to his, shall not be respected? Let him and others answer these questions before the tribunal of God and man.

THE BLAIR BILL.

If there had been any doubt, until now, that "history repeats itself," such doubt is removed on reading the expressions of venerable, grave Senators in Congress on the Blair Bill. The American Republic is going the same road that all have gone before it, and like ancient Greece and Rome, is hastening to an imperial despotism. Once the plain provisions in the constitution stand in the way of bad, ambitious men, the widest latitudinarian construction will be given to its safeguards, and then it takes but a single step to ignore it altogether. The testimony of those who framed it as to what was meant, where doubts are apt to arise; the decisions of supreme courts as to every article in it have all been trampled upon by perjured "statesmen." In fact, the war against the

south was fought in defiance of the constitution; slavery was abolished outside the constitution and we have been living outside of it ever since.

Just as we predicted thirty-two years ago, this educational question, or rather the usurpation of the right to educate, taken from the parent by the state, would lead to the destruction of civil and religious liberty.—The cry of “free schools” was the entering wedge to split them asunder. The plea of “common schools” for the poor has ended in “high schools” for the rich, and that which was then circumscribed by state control has now become centralized and national. Nay, nay, this “paternal government” of ours now claims that *“the last dollar in the treasury of the United States may be appropriated to this end.”* School books, in some places are now furnished free of charge, and as comfortable and respectable clothing are just as essential as books and the like, in order to secure prompt and regular attendance, the children are to be fed and clothed and bathed and exercised, the same as in ancient Sparta, where the child belonged body and soul to the state. Certainly; why not? This is not a Christian nation any more, and why should the natural ties of consanguinity or the laws of eternal justice be respected? Go on, gentlemen, with your heathen philosophy. Educate the intellect without any reference to the heart or conscience, and you will have a race of intellectual rascals and unscrupulous heathens; Christian civilization set back two thousand years, and glorious America just what the Roman Republic, by the same means precisely, drifted to under the Cæsars. Your strikes, your licentiousness, your crimes and abominations of every conceivable kind, are but the forerunners of what is yet to be seen. “Coming events cast their shadows

before,” and the shadows, it must be admitted, are very dark.

SENATOR BLAIR AND HIS INTELLECTUAL INSANITY.

Protestantism was born with a big thorn in its side, and this thorn has been spasmodically festering ever since. In this country it has had its spells and eruptions not unlike a volcano. We have had the Native American party in 1844; the Know-nothing party in 1854; both with a dark and bloody record, and although the “score” for 1884 has been delayed, it is not without its rumblings and its usual symptoms of “pent up Utica.” The bill for nationalizing our American anti-Catholic, anti-Christian state school system, together with that other bill framed especially with a view of checking the increase of Catholic emigration into this country, shows conclusively that the thorn is still there and festering.

Now, the writer of these lines does not belong to that class of Catholics who are inclined to accept the doctrine in its literal sense, “when struck on one side turn the other;” nor among those who try so hard to make overtures with the enemy, and even go so far as to praise and flatter them for their *liberality* and *generosity* in granting us such a wide field for the exercise of our holy religion. No, we are not of that make up, and we cannot see it in that light. We would in a case of great emergency try our best to get the first “drop” on an incendiary or a robber; and what else, pray, are the enemies of the Catholic church in Italy to-day, or have been in England and other countries, not excepting our own, ever since the apostacy of Martin Luther.

History is but a continued record,

page after page, of Catholic churches, schools, colleges, monasteries, convents and other holy shrines rising from their ashes, like ant-hills, only to be again laid waste, robbed and scattered to the winds; one generation building up and ornamenting and beautifying, only for another generation of vandals to plunder and destroy. No, no; we do not belong to that class who place the least particle of confidence in anything a bandit may say or do. We believe in prayers, good works, faith, hope and charity; and we go so far as to believe in "heaping coals of fire" on the heads of our enemies, but we would take these words in their literal meaning in case such enemies were bent on murder, rapine and death. In a land beset by a skulking foe we would pray hard; be prepared for the worst and hope for the best; but we would be sure at the same time to "keep our powder dry."

"God helps those who help themselves," and this golden rule applies to the defense of JUSTICE, which of all the virtues we love the most.—Without it life is not worth the living, and were I in the Senate of the United States I would not hesitate to say to Mr. Blair or Mr. Evarts, or to other intellectual bigots in that august but corrupt body: This is *our* country and not yours, when you dare to draw the lines between us. We discovered it, we planted it, we civilized it, we gave religious toleration to it, we planted civil and religious liberty upon it, and while we grant you "equal rights," no more and no less, we do not propose to surrender our birthright. Instead of retreating to the corners of our houses in fear and trembling, we will stand at the threshold and protect our firesides and little ones at every cost and at every sacrifice.

There is just that sort of Ameri-

can "get up" in us, and we are not of the white flag or white feather sort of gamesters. We would be the last person on earth to do an injustice to our Protestant or infidel fellow citizens, and we would be the last, also, to submit to any, or surrender a single jot or tittle to a despot, knowing so well that for every "inch" that is given an "ell" will be demanded. Our Catholic friends may not believe it, but they will wake up some morning and find that the civil power has got them by the throat just as in France, Germany, Italy and other countries. As to the last named petty despotism, with the head of all the Catholics on earth in the midst of it, we have just this much to say.

Christianity was established by the Savior of the world for all nations, tribes and tongues, just as the redemption was for all. "His kingdom was not of this world," and the headship of his church, therefore, is in the spiritual order and not the temporal. The Pope has no more to do with me in the political affairs of this country than the man in the moon, and he has never been known to take part in such things except when requested to do so as arbitrator or umpire. He has been robbed of his home and inheritance in Italy (about equal to one of our counties in this country) and there are some learned fanatics who look upon him as dangerous still. It reminds one of the Irishman's gun.—He considered it dangerous without lock, stock or barrel.

If all Catholics (only 250 millions of us) were of my way of thinking we would take the little puppet and upstart called "King of Italy," by the back of the neck or seat of his breeches and pitch him into the Tiber to cool him off. We would then tell him to keep his hands off from what does not belong to him or the next

time we will duck him in for good. And as for such ignorant, fanatical intolerant bigots who seem to be sent to Congress, more as a curse to the nation than as a blessing, some effort should be made to place upon their desks our little 5-cent catechism so they may not be ignorant at least of the a b c of what the Catholic church *does really teach*. Not that we as Catholics claim to know so much, but that they as Protestants, *know so very little* about a church, without which civilization would be just where it was 2000 years ago.

Stand up ye brave Senator from New York, and answer me if you did not, "once upon a time," write home from New Orleans saying that you "saw in a Catholic church there Sisters of Charity saying mass in the afternoon." You are not fit, Mr. Evarts, to vote upon a bill in which Catholics are so deeply interested with such an indictment for ignorance standing against you. No, nor you either, Mr. Blair, as the representative of ancient "blue law" legislation. But we must close. One word more, and it is a word of good advice. Catholics are here to stay, and to increase and multiply. We desire to live in peace with all men and you had better by far accept the situation, and assist, rather than oppose the Catholic church in her struggle against the infidelity and materialism of the age. She teaches her children, whether native or adopted, to die for their country, and she imposes it upon them as a "condition precedent." Is there any other denomination that can say the same? If so, we have failed to see or hear of it. Then what better guarantee do you want of our fidelity and good citizenship? What we ought to do is to turn the tables upon you and show, which we can easily do, that you are the wolves

who muddy the stream. Finally, we say to you, read, yes, read; we beg of you to read Washington's farewell address. You should all of you know it by heart and have it in your hearts, too, if you expect any blessings to flow from your legislation upon the great and momentous questions before you. Ponder well its maxims, study its lessons, and, above all, heed its admonitions. By so doing you may save your country from an other civil strife or disgraceful fiendish mob of fanatical assassins, and prove to the world that Protestantism, with its 157 offshoots, multiplying and disintegrating every day, still finds room enough in this big country for that church without which they themselves would never have had an existence, and would instantly die the death (like all parasites which have nothing in themselves to feed upon) if once withdrawn.

REPLY TO THE HON. A. P. EDGERTON'S ADDRESS.

In Mr. Edgerton's address to the board at the 21st annual commencement of the Central Grammar School, among other very erratic and unsound illogical expressions, we find the following words:

"I cannot fathom the mystery why a citizen of the United States will pay a tax, a thing most certainly of this world, and then deny himself the benefit of it."

We will endeavor, in our feeble way, to throw some light upon this question, which even the brilliant intellect of this great champion of state education regards as an unfathomable mystery. After all that has been said and published these many years past, he cannot plead ignorance, that on the "school question," like all other questions, there are two

sides. There are those whose opinions are equally entitled to respect with those of Mr. E., or the professors or preachers who were present on that occasion, who maintain that in a free country like ours, where even whisky is almost universally free, education should be *truly* and *substantially* free. We deny that it is so. Now for the proof. More than half the children in this city do not frequent the state schools because their parents, principally Lutherans and Catholics, cannot in conscience send them to any other than their own parochial schools. They pay their taxes because they are *compelled* by law to do so, and now you have the answer in a nutshell. Mr. Edgerton's pathos and patriotism on this occasion were very inapplicable. We have the most illiberal and despotic system of education on earth. Your high schools are perversions of the laws, and we defy you to show in our constitution any provision for more than was intended by our fathers, to-wit: "common schools" in the "common branches," and for a poor common people. It seemed also to our way of thinking that Mr. Morgan would have been the last in the city to say a word about taxes. In office as trustee for years past and future and no itemized account ever rendered to tax payers, \$96,000 in their treasury, so it is said; or in the New Old Bank (and the latter gentleman vice president thereof), the interest alone on this vast sum of not less than eight or ten thousand a year, ought to be enough to satisfy them, without insulting the people with such palaver at every returning anniversary of this high-toned concern. We might go on and show that protection and not paternalism is the main function of the state—not a teacher, but a *protector*, and that if her object be universal knowledge

and enlightenment, then, at least, this country could afford to be as liberal and free as our sister nation at the north of us. But these things have been adverted to so often that words, however sound and forcible, are of little avail when used upon those who are surrounded by a strong fortification and have a "soft thing" of it, to use an expression, not very elegant, but nevertheless very much to the point.

EXERCISES AT A HIGH SCHOOL.

To the Editor of the News.

It has always been a matter of surprise that notwithstanding Catholics in this country do not avail themselves of state school education, but educate their own children and pay besides their full proportion for the education of their Protestant neighbor's children—do all this, I say, and yet at every teachers' assembly called "institute," every returning year, the essays, speeches and what-nots are conducted not only on a distinctive, if not distinguished Protestant bases, but more especially from a bitter anti-Catholic standpoint. One would suppose that having our money in their pockets with which to purchase their finest silk or linen cambric handkerchiefs, and wipe their sanctimonious lips with a grace peculiar to "self-righteousness," they ought to be content to let us alone. No, no; the exercises would be entirely incomplete did not some pharisaical "white choker" or other "high school" graduated simpleton have something to say about the "Pope's bull" or his "nightcap" or "selling indulgences for crimes about to be committed in advance," or the "superstitions of the Romish church," and a thousand and one other things too numerous to mention.

It is equally a surprise, also, to some of us thinking Catholics, that quite a number of our young ladies and gentlemen have fitted themselves as teachers in high schools, and have identified themselves with this semi-Protestant, pagan or infidel system. No better demonstration could be given of the weakening of Catholic faith, by such a course as the fact that at the closing exercises, a week ago, of the institute alluded to, none of them had the manhood or womanhood to rise to their feet and denounce the libeller of their faith and the falsifier of the stubborn facts of history. The writer did not happen to be there, and he can only judge of what was said by those who gave it second handed. But let the author of the essay, or speech, entitled "Rome," publish it in one of our papers, and I will endeavor, in reply, to show that not only was the subject itself uncalled for and out of place, but that he has grossly misrepresented Constantine and the church, and that as to "Julian, the apostate," he himself and his ancestors are all of them Julian's descendants.

PUT-IN BAY EDUCATORS.

To the Editor of the Gazette.

Speaking of the recent meeting of the school superintendents of public instruction at Put-In Bay—a good place to put-in this hot weather at the public expense) Mr. Holbrook, of Lebanon, is quoted as saying that

"As he could see no distinction between the state and the people, and as the people's rights are unlimited, he saw no limitation to the rights of the state."

You, Mr. Editor, have thought proper, in your running comments, to allude to this egregious political heresy, for the reason, perhaps, that

it strikes at the root of the whole educational question. If we assume that "constitutions" and "charters" and "declarations of rights" are no protection to minorities; if, in other words, the brutal doctrine be assumed that "might makes right," and that minorities have no rights which an absolute majority is bound to respect, why let Mr. H. just say so, and we will meet him. At one time, indeed, he does seem to get down to honest English when he says that "a few parents can educate their children very cheaply in the high schools at the public expense."

These few are the favored few commonly called the rich. Let the question be put fairly and squarely: was it not the object of our forefathers to secure to the humblest child in the state the "common branches?" Was not their aim the "common branches" in "common schools" and for common people—an expression which seems to have hurt somebody very much a short time ago, when used in connection with the closing exercises at the First Presbyterian Church?

But you yourself, Mr. Editor, have put your foot in it terribly, and although you say that you are sustained, and will be found in excellent company in opposition to the system as now conducted, you will have, I fear, a hard road to Jordon. Bees are always crosest when strongest in numbers and rich in stores.—This school fund is a big institution, and every one connected with it will fight hard for every drop of the sweet and "soft" things flowing from it. I wish you success, however, and anything I can do to aid in the good cause, and in this new field of your labor, will be done most cheerfully by your humble servant.

Evils not exposed are not remedied..

A WORD MORE TO SENATOR BLAIR.

Whatever Senator Blair may have said at other times during his life, no greater truth was ever uttered by man than when he said that "education forms the conscience of the child." In the House of Representatives, in Indiana, another Mr. Blair gave expression, the other day, to a great truth on that same side of the question. He said that the State of Indiana "had just as good a right to give a farm to a young man as to give him what is called a higher education." And he might and should have added, that there is not a word in our constitution to justify the establishment of "high schools" or colleges to be supported by the state. Not a word. "Common schools" and nothing more. All others are outside the constitution and in the interest of the rich, who thus secure a college education for their sons and daughters at the public expense. Poor people cannot afford this luxury either as to time or fine clothes. If you doubt it read the description of the costumes worn by the graduates at the close of the Central High school in this city last summer.—They were equal in style and expense to the grandees of Europe. If any of these "graduates" were the sons and daughters of poor people, the sacrifices made for appearance sake are felt in the family up to this day.

As to what Senator Blair declared to be and is a solemn truth, it is not a function or duty of the state to form or create consciences. The state is a corporation and has no soul. How, then, can it "form the conscience of the child?" Its business is to protect and encourage those who are bound by the laws of God and nature to do this work, and to the first among these is the mother. Anything that strikes at her prerog-

atives, so long as they are properly exercised, should be repelled. But while this principle is no doubt correct and cannot be controverted, it was thought proper in the beginning of our history to set aside the 16th section of the public lands for the special education of children in the "common branches," principally "reading, writing and arithmetic." No objections have ever been raised to state's interference thus far in the domain of parental right and freedom of conscience. The framers of our present constitution engrafted it in that instrument, and there it stands as a rebuke against those who have made it such a powerful engine in upholding state supremacy over what is called a higher education.

WOMEN AS EDUCATORS.

That women are successful educators is proved by the fact that there are so many institutions conducted by them; all of which seem to flourish and prosper. As a high endorsement, too, of these institutions, some of our most distinguished statesmen and military men have been and still are educating their daughters in these schools. Another proof is that women seem to be preferred, not only in "Kindergartens," but in most of our private and parochial schools.—Even in the public state schools a very large proportion, if not a majority of the teachers, are females. And unless we mistake the tendency of the times, the men will have to look well to their laurels or many other callings, now occupied exclusively by them, will have to give way to women. This latter inroad upon the prerogatives of the male sex we would not and could not approve. But as to education, we think that women are by nature better fitted for that great mission than men.

Not perhaps in all branches of learning, but especially so in all that pertains to the formation of character, the earliest impressions upon the tender mind and the direction given to the future. How well we remember the lessons taught us by our mother, while those of our father have been forgotten; and if the wayward boy is ever led back into the path of rectitude, it is sure to be by some touch of conscience made upon his mind and heart when at his mother's knees, rather than from lessons received from other sources.

We are not, therefore, in favor of "circumscribing" the education of women. The school girls of to-day are to be the future mothers of this great nation, and in our judgment all depends upon them. We would even go so far as to demand certain qualifications in this direction, as a certificate of marriage; and were we asked for our opinion as to an educational plan, far better in our judgment than others now in vogue, it would be for architects to have a "school room" in every house, even though that house had but one room. Indeed, what finer parlor could be opened to the visitor than the one of "globes, maps, pictures and school books?" and what is a better salutation than "these are my jewels?" If in some cases the mother had but one or two of these "jewels," she could fill her little nursery with some of her neighbor's children, and thus preserve them from immoral contamination so often engendered by a promiscuous intercourse of good and bad mixed up together in all large schools. If her time could not be given to both "parlor" and "kitchen" at the same time, then it would pay her well to hire some help in the kitchen or dairy and leave her the control of the nursery. Here, right here, is woman's normal position, and it is

her's both by the laws of nature and the laws of God. But she must be educated to discharge all its duties faithfully, intelligently, virtuously and happily.

Now, what as to the boys? We answer, let them be taught to be self-sustaining as early in life as possible. Side by side with the mental and moral let the physical not be overlooked. Let them be taught by example the great dignity of labor and its value, and not to dispise it, as is too often the case. Let them be taught how to make an honest living rather than crowd the professions, not always of law or medicine, but frequently that of professional loafers, living on what their parents made and saved, rather than on what they themselves have accumulated, and can point to as their own.—"Graduated," perhaps, but "diplomas" are not bread and butter. It is a sad commentary on much of the education of the day to see so many young men who have rubbed against the walls of colleges, making 'swells' of themselves, and puffed up with "pride of ancestry," (what is the meaning of that anyway?) or the pride of having nothing to do and doing nothing—professional do-nothings, and therefore "good-for-nothings." Too proud to work, and yet not mean enough to steal as long as their parents, uncles or aunts continue to keep them from starving. Yes, a thousand times are we in favor of uniting mental, moral and manual labor together in the education of our youth both male and female, and with this thought uppermost in our mind, we close.

The merits or demerits of this book attach exclusively to the author and nobody else.

REPLY TO REV. "P. H." IN REFERENCE THERETO.

We respectfully submit the following lines to the consideration of the Rev. "P. H.," who found fault with our article published last December entitled "WOMEN AS EDUCATORS," or rather he seemed to endorse what we said, but found fault with what we did not say, and which I, too, like himself, equally condemn.

We do not believe there is any safer or better rule by which to mark the advance of civilization than that of the respect and affection shown by children towards their parents, and especially to the mother. In the history of the world, which is but the history of man in all his lowest as well as highest attainments, we find that the lower down he is in the scale of moral being, the less is the respect shown to woman. And this is simply because the nearer he approaches the character of the brute, the more he indulges in the baser instincts of his animal nature, and adopts the laws of the brute creation, namely: that mere physical strength, or animal power, is the supreme law. The female being the more delicate and dependent, the male sex has always assigned her a subordinate position in life and not unfrequently one of degraded bondage. Even though Christianity has aimed and succeeded in a great measure, to make her the "equal and companion of man," she is certainly not his equal when in the civil order she pays at least half the taxes and has no representation whatever.— And even in the social order, by what rule of justice and common sense has been assigned to her the hard and filthy labor of scrubbing, washing and cleaning? She has enough of this kind of work to do, as necessarily belonging to the care of tender

offspring, without that which is incidental to grown-up manhood.— The delicacy of her sex forbids it, and a radical change should be made in this direction. She is by nature the custodian, and therefore the teacher and instructor of the rising generation. As such more care should be taken to prepare and fit her for this all-important work. She ought to have less drudgery and more time to spend in the nursery. Indeed and in fact every house in the land should be a school house, and while the mother could point with pride to her children as her "jewels," the state might look with confidence in the same direction as the source of good citizenship.— Right here lies the germ of a nation's greatness as well as its downfall. Right here are we to look for what constitutes good or bad citizenship.

It is in the early morning of life that the deepest and most lasting impressions are made, and who but the mother, then, has the control of this great nation? The school girls of to-day are to be these future mothers, and who is it we hear say that "they are being educated too much?" No, no, no; let us rather surrender to them the entire domain of education than circumscribe it. How can they be too well educated for the grand, great and solemn mission that awaits them? The state could not do a greater wrong or commit a greater mistake than to take the child from the mother in order to give it an education. *Educate the mother and you have a sure guarantee that the child will be properly educated also; for who in this wide world is going to take the same interest in this great work as the mother will in her own flesh and blood?*

The state systems of education are but political suicides, and time will demonstrate every word of this to be true. Nay, it already begins to

stare them in the face by the increase of crimes of every description, and committed, too, not by the ignorant, but by those who may be styled intellectual villains.

Let but a tenth, nay, the hundreth part of the money now spent for state schools be devoted to the object I have indicated, and it would return to the state a thousand fold in the decrease of taxes, the diminution of crime and the well-being and happiness of society. It is humiliating beyond measure to be forced to say that, while 200,000 saloons, known by the state to be nurseries and hot-beds of crime are licensed, and thus sanctioned, and their crimes condoned for a consideration in dollars and cents, ten times that number of half-starved mothers in rags, all brought about by those state institutions, for that is precisely what they are, do not receive a penny, no, nor a hand or word of sympathy to raise them up from the degradation to which the state, through these agencies has consigned them.

An eminent French writer has said: "When you educate a boy, you perhaps educate a man; but when you educate a girl, you are laying the foundation for the education of a family." He might have added that to this end the physical training was of equal importance with the mental.—*Popular Science Monthly*.

In these days the subject of the physical training of young men is occupying much attention, and the discussions are broad and full of interest. The fault is, that the needs of both sexes in this respect are not equally considered.—*Popular Science Monthly*.

GODLESS SCHOOLS.

To the Editor of the Gazette.

As the following extract is of historical interest to your readers, I trust you will favor them by giving it a place in your columns. It will be of special interest to preachers and teachers of all Christian denominations. It is an extract from the writings of the late Dr. O. A. Brownson, and proves what your humble servant has often asserted, namely, that our system of education by the state, is of infidel origin and necessarily tends to like results.

W. B. WALTER.

Companion of Infidelity.

It is not without design that I have mentioned the name of Frances Wright, the favorite pupil of Jeremy Bentham, the famous infidel lecturer throughout our country, some twenty years ago; for I happen to know what may not be known to you all, that she and her friends were the great movers in the scheme of godless education, now the fashion in our country. I knew this remarkable woman well, and it was my shame to share, for a time, many of her views, for which I ask pardon of God and of my countrymen. I was for a brief time in her confidence, and one of those selected to carry into execution her plans. The great object was to get rid of Christianity, and to convert our churches into halls of science. The plan was not to make open attacks upon religion, although we might belabor the clergy and bring them into contempt where we could; but to establish a system of state—we said national—schools, from which all religion was to be excluded, in which nothing was to be taught but such knowledge as is verifiable by the senses, and by

which all parents were to be compelled by law to send their children. Our complete plan was to take the children from their parents at the age of twelve or eighteen months, and to have then nursed, fed, clothed, and trained in these schools at public expense; but at any rate we were to have godless schools for all the children of the country, to which the parents would be compelled by law to send them. The first thing to be done was to get this system of schools established. For this purpose a society was formed, and the whole country was to be organized somewhat on the plan of the Carbonari of Italy, or as were the revolutionists throughout Europe by Bazard preparatory to the revolutions of 1820 and 1830.

This organization was commenced in 1829, in the city of New York, and to my own knowledge was effected throughout a considerable part of New York State. How far it was extended in other states, or whether it is still kept up, I know not, for I abandoned it in the latter part of the year 1830, and have since had no confidential relations with any engaged in it; but this much I can say, the plan has been successfully pursued, the views we put forth have gained great popularity, and the whole action of the country on the subject has taken the direction we sought to give it. I have observed, too, that many who were as-

sociated with us and relied upon to carry out the plan, have taken the lead in what has been done on the subject. One of the principal movers of the scheme had no mean share in organizing the Smithsonian Institute, and is now, we believe, one of the representatives of our government at an Italian Court. It would be worth inquiring, if there were any means of ascertaining, how large a share this secret infidel society, with its members all through the country unsuspected by the public, and unknown to each other, yet all known to a central committee, and moved by it, have had in giving the extraordinary impulse to godless education which all must remark since 1839, an impulse which seems too strong for any human power now to resist.

Frances Wright and her party have only too well succeeded in establishing the unsectarian system of education they contemplated. Our public schools are thoroughly dreligionized. They are infidel to the core. Bob Ingersoll and his ilk are the legitimate descendants of the Wright school, and this American Nation has allowed itself to be deluded into a formal sanction and support of irreligion under the deceitful guise of unsectarian teaching.—How long this illusion will last is hard to say, but we trust that the day of illumination is not far.

Besides the Selection given from the distinguished Dr. Brownson the following are also to the point, and sustain the author of this book in many points of criticism on this great question.

THE STATE VS. THE FAMILY.

Reviewing an article on Socialism by Gen. Walker, of Boston, the *Popular Science Monthly* says editorially:

"Next, as to the transfer to the state of the 'power and discretion in the matter of the education of children.' This, we are told, 'deserves the heartiest approval . . . as a scheme for accomplishing good through state action, in a field properly pertaining to individual initiative and enterprise.'"

It is a little difficult to understand how a field that *properly* pertains to individual initiative and enterprise can *properly* be encroached upon by the state. Some explanations on this point would be very acceptable.—How can it be said that the field of education properly pertains to individual initiative and enterprise if the contention, endorsed by Gen. Walker, is correct, that "the individual members of the state would be richer, and happier, and better, if power and discretion in the matter of the education of children were taken away from the family and lodged with the government?" It seems to us that it is altogether too soon to bestow our "heartiest approval" upon this particular socialistic movement. Mr. Walker himself notes that "the immediate effects of popular instruction in reducing crime are in dispute." He might also note that this doubt has arisen almost wholly since the state has taken so prominent a part in the business of education. When education was in the hands mainly of the family, an edu-

cation was thought to be the very best gift a father could bestow upon his son. Now, that the state is forcing education upon all, the value of the article has sensibly decreased; and many are beginning to doubt, whether in this matter society is not working in a wrong direction. A vast amount of thought has been bestowed during the last half century upon educational methods; and yet we seriously doubt if there was ever more dissatisfaction with the general results of popular education than there is to-day. We could refer Gen. Walker to an article that appeared a year or two ago in one of the leading newspapers of his own city, the Boston Herald, setting forth the difficulty a certain insurance company had in finding, among a score of graduates of the Boston Grammar Schools, a single youth competent to take a junior clerkship, the only qualifications for which were fair skill in figures, good hand writing, and a certain knowledge of the rules of English composition. Is it not the fact that commercial colleges have sprung up all over the country to supplement the deficiencies, from a business point of view, of the public schools? And in spite of the vast disadvantage at which state competition places all private tuition, the number of private schools and academies advertised in the papers is still very great. The effect upon the home of the wide assumption of educational functions by the state has yet to be fully ascertained; but already there are grave reasons for thinking they are far from favorable. It is no small matter to take from the family the power and discretion in the matter of the education of children;" and before we talk of giving our heartiest approval to the change, we should be quite sure that it is not going to loosen the very foundations of society. Our

own opinion is that *education is no part of the functions of the state, and that it would be better, therefore, to leave it in the hands of the family*, even though the result were to show, in the course of a few years, a larger proportion than now of that kind of illiteracy which consists in not being able to read or write. *We have known illiterates of that kind who could give points to people who could both read and write, in the matter of common sense and general information.* The question is too wide a one for discussion in these columns; but we desire here to record our conviction that when "power and discretion in the matter of the education of children are to be taken away from the family and lodged with the government," *the rights and duties of the family are seriously invaded, and that no good can come of it in the long run.*

RELIGIOUS INSTRUCTION IN SCHOOLS.

To the Editor of the N. Y. Tribune.

SIR: I lately received a circular appealing to me as a pastor of souls "to assist the important work of the New York Society for the Suppression of Vice," and I have also read in your paper of a "White Cross Society for the suppression of impurity. I necessarily sympathize with the efforts of these good people, since their object is the same which every good pastor must have at heart and for which I am myself striving though not in the same way. Good is doubtless done by their methods, but, in my opinion, the only effectual way to extirpate vice is to look after the religious education of the young.—The false idea that a child may be educated without its heart being trained to believe in and love God

and his commandments, to have an ambition to reach heaven and to fear hell, which idea is at the bottom of the present colorless and neutral system of the public schools is not likely to produce men and women who will practice Christian morality. We see signs of the opposite result in the growing contempt for parental and governmental authority, in the false notion about mine and thine, in the discontent with one's state in life, in the disregard for the sanctity of the marriage tie, for the sacredness of human life, etc. etc. If these societies are disposed to make an effort to change the system of education so as to secure to the various denominations of Christians and Jewish ministers and priests an opportunity to bring their salutary influence to bear on children in the daily school, according to the wishes of their parents, so that while their training in the secular branches is not neglected they may be brought up, like their ancestors before them, both Catholic and non-Catholic, I believe that this could be brought about without spending one penny of the public money in aid of any church.

Theory and practice are two very different things. Theorists believe that enough of religion can be put into a child in its home—meaning no doubt a good home—and in the Sunday School, without its being necessary to have it in the every day school. I am convinced by sad experience, having been twenty-three years on the mission in New York, that such is not the fact in practice. I share this conviction with thousands of parents who have proved their entire sincerity by supporting private parochial schools for over 20,000 children in this city alone, while they were taxed for an established agnostic school just around the corner, in the benefits of which

they cannot conscientiously participate. The school being practically and really the children's church, they pay for an established church to which they do not belong. It does not improve matters that it is not a Jewish or Protestant school, since any religion is better than none, and what is called unsectarian is quite as much of a sect as any other, since it turns out men and women who are atheists or agnostics. A multitude of our Catholic children, for whom we can not provide, are being thus lost to Christianity in the public schools, and I believe that the other denominations are experiencing the same result.

Possibly the majority may be in favor of the present system—all being, of course, equally in favor of education of some sort—but it does not follow that they are right. The Lord was crucified by an immense majority of the people of Jerusalem. Intelligent men are always in a minority, but they can and do lead the majority. If these can be persuaded that in a free country minorities should not be ignored by majorities—especially when the former are very large, and the Christians are numerous in this State—the majority will cease to be a tyrant over the minority. It may be set down as a sound principle that the child belongs to the parent and not to the State, except mediately, and the parent should educate it as he thinks proper when capable of doing it, and outsiders who really do not represent him, should not dictate what it shall learn or not learn. This is the plan of nature and of the Creator. No one loves a child as the parent, and he may be trusted to give it all true advantages. Even if he be poor, he should not be deprived of his God-given rights and his wishes entirely ignored as to what manner of teacher is to take

his place and as to whether his child is to be a Christian or a non-Christian.

Secular education is no doubt useful and perhaps necessary, in a Republic especially, but why need it be divorced from religion? In England the State encourages those who wish to educate their own children by giving a per capita allowance to private schools for each child who passes the examination of the public board in secular branches. Why should not this be done here? Let them even examine the teachers, leaving to the parents the liberty of saying of what denomination they shall be. The state would then pay, as at present, only for the secular instruction. What harm would be done to anybody, except to a bigot, if the child is also trained to be a good Christian at the expense of its parent or of his Church. For those parents who are indifferent let things go on as at present, although the cost per capita is fully three times what it would be if the work was done by the Church, assisted by the State. I am actually giving as good a secular education to fully 900 children for less than \$10 a year each as the public school gives for about \$31. Many other pastors are doing the same. It is too much to expect the churches to provide both religious and secular education, especially as their members are already taxed for the State schools.

By the arrangement which I propose we would at least be keeping what religion we have received from our ancestors, both Catholic and non-Catholic, and the country would be saved from much of the evil to avert which these anti-vice societies are now making laudable, though I am forced to think entirely inadequate, efforts. Religion is of primary importance to civilization (leaving out all mention of the future life),

and no Government can well be carried on without its aid, least of all a popular form of government. They tell us that with the suggested system there would be a clashing of sects. This is imaginary. It has not occurred where it has been tried, or at least it is of little consequence and as nothing in comparison with the present inconveniences. In what reformatory, for instance, have other than good results followed from permitting the clergy to come and influence those who desire their visits? Why should this valuable influence be thrown away instead of being utilized? Perhaps forsooth because the persecutions of Elizabeth might be renewed or the fires of Smithfield rekindled in City Hall Park? As it would be vain to reason with this small band of timid and antiquated objectors, I will trespass no further on your patience. As to those whose fears are excited by sensational picturings of priests and ministers grabbing for the public money, let them be of good heart; we are ready to guarantee that we will only grab one dollar for every three that is now given to the Board of Education, and if we do not turn out as good citizens we will agree not to grab one cent.

P. F. McSWEENEY.

Object lessons or lessons which reach the brain through the eye are by far the most impressive and lasting. Hence the absolute necessity of good example on the part of those whose mission is to teach and preach. If they give examples of pride, worldliness, princely living, fashionable outfits, banquetings and even the sensual gratifications of their appetites in the vile use of liquors, tobacco and such like, reforms will never come.

W. B. W.

I know no fear when confident I am right.

OUR EDUCATIONAL SYSTEM WRONG.

Editor of the Tribune:

Your editorial entitled "Education and Discontent" is a graphic picture of the helplessness of the school graduate. You say:

He has been educated to think, to read, to imagine, but not to do. He is not capable of producing a single thing he wants. He cannot use a tool, cannot even drive a nail or saw a board properly. He cannot make a wagon, or plow, or shoe a horse, or himself. He cannot make a garment to wear, sew a seam, or construct a piece of furniture, or fashion a piece of iron. He cannot spin or weave, or clothe himself, or raise anything for his sustenance. Out of this utter helplessness grows discontent. He cannot produce a single thing he wants or needs. He is about as well-off as a person born without hands.

Let me supplement this line of thought with a few reflections. If the school graduate "cannot produce a single thing he wants or needs," everything "he wants or needs" must be produced for him by some one whose hands has been trained to skill. And this someone must produce things for the helpless school graduate *without compensation*. For if the school graduate is incapable of producing "a single thing he wants or needs," he is incapable of giving an equivalent for the things "he wants or needs." He is therefore a burden to society. You well say, "The great majority of college graduates, on the day after graduation, stand idly and vacantly on the threshold of the world, not knowing which way to turn."

The conclusion is irresistible that the schools and colleges have done nothing for their graduates—nothing to make them valuable members of society. Some one must make for them all the things they need, and they have nothing to give in return. They are, then, drones in the

hive. As you say, "They stand idly and vacantly on the threshold of the world, not knowing which way to turn." But they must turn one way or another; and they set their wits to work to contrive ways and means of subsisting off the community. They lay plans to induce those whose hands are trained to spin and weave for them, to drive nails for them, to sew for them, to make garments for them, to cook for them, and to construct houses for them. You quote this remark from the *London Spectator*: "Education has never yet succeeded in making men good." It is reasonable to expect that an education which thrusts the school graduates out upon the threshold of the world without the power to "Produce a single thing he wants or needs" will make men good? On the contrary is it not the logical sequence of such an education to make men bad? What does the helpless school graduate give in return for the things produced by the skilled hand for his use and pleasure? Wit—the wit of the stock exchange, which through speculation is converted into great estates; humor—the humor of watering railway shares until hundreds of dollars grow to millions; legislation—statutes procured by bribery conveying public rights to private individuals; eloquence—the honeyed speeches of demagogues who seek place that they may thrive on plunder. The graduate of the schools as he stands on the threshold of the world sees on every hand wealth, luxury, extravagance, splendor. But curiously enough, these good things are not in possession of the skilled workers who produce them. They are mostly in the hands of those who, like himself, cannot produce a single thing they want or need. He naturally begins to study the art of compelling others to produce things for

him. It is the old, old art studied in Greece and Rome, in the Middle Ages, and in modern Europe. The outcome of the cogitations of the Greek and Roman school graduate was slavery. From the shrewd reflections of the school graduate of the Middle Ages serfdom sprung. The school graduates of modern Europe have evolved the horrible landlord and tenant system with which Mr. Gladstone is vainly struggling. The school graduate does not produce the things he needs, but by virtue of his superior cunning in the use and abuse of words—by making the worse appear the better reason—he induces others to supply his wants. This leaves him leisure to devote to public service. Accordingly he molds the policy of the State and determines the character of the civilization of his time. The school graduate of Europe is responsible for the Governments of Europe such as they are. He is responsible for the European wars of the last hundred years; for the standing armies, navies, debts, and taxes of Europe as they exist to-day—a vast load of oppression under which labor struggles, groans, and sinks fainting to the earth.

Mr. Editor, you have hit the nail on the head. Not to hold the schools as they are and have been, responsible for the evils of society as they exist and have existed is supremely idle. Education, whether in the schools or out of the schools, makes men what they are, makes civilization what it is. The school that fails to teach boys and girls how to do anything either leaves them to the mercy of others or subjects others to their mercy. The school graduate thus thrown helpless upon the world either preys upon society or becomes its victim. The civilization of to-day is an exemplification of the truth of this proposition.

Its conspicuous feature is its injustice. What we need is a system of education that will make men and women good. That failing, everything fails, since no civilization not based on fair play, on justice between man and man, has ever survived or shall ever survive.

CHARLES H. HAM.

THE SCHOOL QUESTION.

[New Haven Union, May 30.]

One of the ablest and most interesting discussions at the Congress of Churches, held last week at Cleveland, Ohio, was that on the school question in which the Rt. Rev. Dr. Gilmore, Catholic Bishop of Cleveland, took a prominent part. It was probably the first convention of representatives of Protestant Churches in which a Roman Catholic Bishop spoke, and he was received with a cordial welcome which he gracefully acknowledged as bespeaking a softening of religious rancor, and an awakening to the necessity of religion in education. It is unnecessary for us, even if our space allowed it, to reproduce the eloquent arguments with which the prelate stated and enforced the position which his Church maintains as regards the imperative necessity of religious instruction in the schools. Of course he does not, nor can any intelligent person who holds that religious instruction should be given in the public schools, admit that the prefatory reading of a portion of the Bible, a few words in the guise of a prayer and the singing of a hymn constitute in any proper sense religious instruction, or can have any effect upon the tender minds of the pupils. The religious instruction which he insists is absolutely necessary must be positive and doctrinal. Between Catholics and Protestants

there can be no compromise, no cunningly devised scheme by which the doctrines which both hold in common can be taught to both in common. For Catholic children there must be Catholic schools, schools taught by Catholics, and in which Catholic doctrine in all its fullness will be taught. This is the position of the Catholic Church, one it has always maintained, and which stress of circumstances alone has hitherto prevented it from carrying out everywhere in the United States. It is an entirely logical position and compels respect whether one accepts it or not. Several of the Protestant clergymen who took part in the debate insisted quite as strenuously as did Mr. Gilmore upon the imperative necessity of religious instruction in the schools, but were unable to see how the State could teach religion, though some of them thought it might teach morals. Any attempt to do that would at once raise the highly important question of the basis upon which the moral teaching should rest, and this would evolve an endless controversy. The moral teaching of a state is a very simple matter. Its legislature and its courts defines certain actions as crimes and punish all who commit them, if the police can catch them. That is the only way it has of teaching morality, and were any attempt made by the State to draw up a code of moral instruction for the use of schools the inevitable result would be confusion. Moral instruction, however, even if we could have it, would not be accepted as a substitute for positive religious instruction and would not even defer the day of the school conflict which is coming upon us and which must be met. The amount of religious instruction that a child can receive is not very great nor of a complicated nature. It is the parent who is responsible for it, and

there are but few parents, Protestant or Catholic, who would be willing to delegate the imparting of it to the State. At the Cleveland meeting the Rev. Dr. Leonard W. Bacon said that the state couldn't teach religion, if it were to try, and shouldn't if it could. "I insist," he said, "that even the best New England school district shall not take my children out of my hands for religious instruction. I am personally responsible to God for that." This is the view which every intelligent Protestant must hold on the subject, and is in entire accordance with that held by the Catholic Church. The only possible solution of the difficulty then is that the public schools shall have nothing to do with religion in any shape—and to this Bishop Gilmore and those he represents will not agree—or that a denominational system of schools shall take the place of our present Common School system. There is no use to shut our eyes and refuse to see facts because we do not like them. That were a very foolish and cowardly policy, and could not prevent the conflict. The demand for religious instruction in the schools does not come from the Catholic Church alone, and to talk about bigotry in the matter is to waste words. For ourselves we believe that parents and the clergy out of school hours can give the rising generation all the religious instruction it is capable of absorbing, but the question was for the time decided against us a few years ago here in New Haven when a majority of the voters decided at the polls that the schools were not to be made what they called "Godless." Keeping the Bible in them, however, has not made them religious enough for those who now insist that if they do not give positive religious instructions they are doing positive harm

instead of good. As the President of a Methodist college put it at the Cleveland meeting, the State can get along better with stupid citizens than with those whose intelligence has been developed without at the same time cultivating the moral sense. The argument is a familiar one. How are you going to answer it?

SCHOOL HISTORIES.

BEAUVOIR, Miss., June 20, 1885,
—Col. J. L. Power, *Clarion Office*
—DEAR SIR: Inclosed with this I send to you a letter on a subject of such importance as will no doubt commend it to your attention. As there can be no higher duty than to guard against false impressions in the instruction of children, so there can be no care more essential than the proper selection of the school books. In them to pervert history and propagate untrue doctrines is to poison the sources of our political streams. I have not seen the book referred to but judging it by extracts given I am surprised that it should have received the endorsement that is cited.

Among the less informed persons at the North there exists an opinion that the negro slave at the South was a mere chattel, having neither rights nor immunities protected by law or public opinion. Southern men know such was not the case, and others desiring to know could readily learn the fact. On that error the laudable story of "Uncle Tom's Cabin" was founded; but it is strange that a utilitarian and shrewd people did not ask why a slave especially valuable was the object of privation and abuse? Had it been a horse they would have been better able to judge, and would most probably have rejected the story for its im-

probability. Many attempts have been made to evade and misrepresent the opinion of Chief-Justice Taney in the "Dred Scott" case, but it remains unanswered.

From the statement in regard to Fort Sumpter a child might suppose that a foreign army had attacked the United States—certainly could not learn that the State of South Carolina was merely seeking possession of a fort on her own soil and claiming that her grant of the site had become void.

The tyrant's plea of necessity to excuse despotic usurpation is offered for the unconstitutional act of emancipation, and the poor resort to prejudice is invoked in the use of the epithet "rebellion"—a word inapplicable to States generally and most especially so to the sovereign members of a voluntary union. But, alas! for their ancient prestige; they have even lost the plural reverence they had in the Constitution and seem so small to the utilizing tuition as to be described by the neutral pronoun "it!" Such language would be appropriate to an imperial government which in absorbing territories required the subjected inhabitants to swear allegiance to it.

Ignorance and artifice have combined so to misrepresent the matter of official oaths in the United States that it may be well to give the question more than a passing notice. When the "sovereign independent States of America" formed a constitutional compact of Union it was provided in the sixth article thereof that the officers "of the United States and of the several States shall be bound by oath or affirmation to support the Constitution," and by the law of June 1, 1789, the form of the required oath was prescribed as follows: "I, A. B., do solemnly swear or affirm (as the case may be)

that I will support the Constitution of the United States."

That was the oath. The obligation was to support the Constitution. It created no new obligation, for the citizen already owed allegiance to his respective State, and through her to the Union of which she was a member. The conclusion is unavoidable that those who did not support, but did not violate the Constitution, were they who broke their official oaths. The General Government had only the powers delegated to it by the States. The power to coerce a State is not given, but emphatically refused. Therefore, to invade a State, to overthrow its Government by force of arms, was a palpable violation of the Constitution, which officers had sworn to support, and thus to levy war against States which the Federal officers claimed to be, notwithstanding their ordinances of secession, still in the Union, was the treason defined in the third section of the third article of the Constitution; the only treason recognized by the fundamental law of the United States.

When our forefathers assumed for the several States they represented a separate and equal station among the powers of the earth, the central idea around which their political institutions were grouped was that sovereignty belonged to the people, inherit and unalienable; therefore that Governments were their agents, instituted to secure their rights and "deriving their just powers from the consent of the governed," whence they draw the corollary "that whenever any form of government becomes destructive of these ends it is the right of the people to alter or abolish it," etc. What was meant by the word "people" in this connection is manifest from the circumstances. It could only authora-

tively refer to the distinct communities who, each of itself, joined in the Declaration and in the concurrent act of separation from the Government of Great Britain.

By all that is revered in the memory of our Revolutionary sires and sacred in the principles they established, let not the children of the United States be taught that our Federal Government is sovereign;

that our sires, after having by a long and bloody war won community independence, used the power, not for the end sought, but to transfer their allegiance, and by oath or otherwise to bind their posterity to be the subjects of another Government, from which they could only free themselves by force of arms. Respectfully. J. D.



TO THE READER.

I need hardly say that there are some expressions in this book which are not intended for those Protestants and non-Catholics who are liberal, just and fair-minded. Among this class are my warmest friends and I take this, my first occasion, to thank them for their uniform courtesy, kindness and generous good will. I have yet four books more to complete the series, and as in this, so in all, I shall endeavor to *commend the right and condemn the wrong wherever they may be found*. This, I believe, should be the rule, and is the duty of every good citizen.

WM. B. WALTER.

CORRECTIONS.

- On page 3, 12th line from bottom, 2d column, leave out one of the words "great."
- On same page, 7th line from bottom, "gentlemen" should be "gentleman."
- On 5th page, 25th line from top, 2d column, "prescribed" should be "proscribed."
- On 8th page, 5th line from top, 2d column, "word" should be "world."
- On 10th page, 5th line from top, 2d column, "the" should be "this."
- On 12th page, 18th line from top, 2d column, "may" should be "shall."
- On 15th page, 13 line from top, 2d column, "in" should be inserted after "that."
- On 27th page, last line, 1st column, "Sinia" should be "Sinai."
- On 31st page, 7th line from bottom, 1st column, "thing" should be "things."
- On 35th page, 22d line from bottom, 1st column, "recipient" should be "recipients."
- On 37th page, last word should be "Francis."
- On 38th page, after 2d line of poetry, should be only a comma.
- On 40th page, 4th line from top, 1st column, "not" should follow "would."
- On 42d page, 2d line from top, 2d column, "this" should follow "only."
- On 42d page, 19th line from bottom, 2d column, "an" should be "the."
- On 47th page, 15th line from top, 2d column, "and" should be "if."

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NUMBER TWO

OF THIS SERIES

POLITICAL QUESTIONS.

SEE FIRST PAGE

—OF—

NUMBER ONE.



POLITICAL MAXIMS WORTHY OF SERIOUS REFLECTION.

1. Without comprehensive, wise and impartial laws, no people can be successful, prosperous or happy.

2. It is to our Legislatures, therefore, more than anywhere else, that we must look for a redress of grievances in the political order.

3. Laws of all kinds should be concise, and always framed in the interest of the good man, no matter whether he is rich or poor.

4. Poverty and crime are oftener the fruits of idleness, extravagance and laziness than of ignorance or want of knowledge.

5. Labor is what criminals dread the most, and therefore labor should be made the punishment of crime.

6. Our jails should all be workshops, and there should be one in every county and State in the Union.

7. Labor, properly directed, would thus be a means of reformation, and industry, sobriety and economy would not be taxed to feed the vices of the indolent and lazy.

8. Our criminal system would thus be self-sustaining, and the heavy burthens so unnecessarily enslaving the good and industrious man very much lightened.

9. Our children should not be permitted to grow up in ignorance and idleness, but parents and guardians should be compelled by law to give them such training and useful knowledge as would enable them to earn an honest living.

10. They should be employed

from early childhood at some useful occupation, and pleasant branches of industry should be connected with every educational institution, as well as with every well-regulated household.

11. Care must be taken in this connection not to interfere with parental rights by adopting principles and enacting laws such as obtained among the ancient Spartans and Lacedemonians.

12. For it must not be forgotten that individual liberty, in a free country, demands that parents, and not the State, shall have control over the education of their own offspring, and especially so in reference to their religious convictions.

13. Neither must it be lost sight of, that governments, claiming to secure to all men that cardinal principal of "equality under the law," should pass no laws and establish no customs, giving preference to any one class of religionists over another class or sect.

14. Also that there are inherent, natural, God-forgiven rights belonging to man, too sacred and too holy to be determined or decided by an absolute majority rule, as in a Republic; nor by the law-making power under any form of government, be it what it may.

15. Chaplains and religious exercises in our legislative halls; in State schools and elsewhere are therefore entirely out of place in a country that claims to secure to all men that "religious liberty" in spirit and in truth, which was the

boast and the pride of our revolutionary fathers.

16. The Jew and the Gentile, the Greek and the Roman, the Christian and the unbeliever, have all of them equal political and religious rights under our system, and therefore it is that protection, and not partiality or favoritism of any kind is the measure of the State's interference in this question.

17. Indeed the great aim and end of legislators should be to secure to all interests, a fair and open field in the great battle of life, and to so shape their enactments as to encourage industry, economy and sobriety, as against those whom the law, as it now is, favors and protects in various ways; in swindling, in frauds, in bankruptcies, in obtaining goods under various false pretenses and devices; in idleness, in laziness, and in what is called the fashionable "dead beats" of society.

18. Legislatures themselves are largely composed of that class of men, and this arises from the fact that caucusses and conventions fail to secure to voters a fair and independent choice; thus virtually defeating the very object and aim of the elective franchise, and forcing all good men to the alternative of either not voting at all, or of voting for the most part, for the worst of political bummers.

19. All else being equal, men should vote for and sustain and support such persons for office as embody the political principles they hold to be for the best interests of the country; they should never become so wedded to party as to become abject slaves thereto and adopt that worst of all political heresies, "my party—right or wrong, my party."

20. In view of the foregoing serious reflections, I conclude that it is full time for the people to bestir themselves and get rid of that abominable nuisance, the professional office-seeker, and above all other considerations, send such men only to our legislative halls as deserve the name "honorable" men who will not stoop to the low and debasing chicanery that seems to have become almost universally and absolutely necessary in order to obtain office.

OUR PLATFORM ON STARTING THE "PEOPLE'S ADVOCATE,"

BUT SWAMPED BY AN ILL-CHOSEN
PARTNER.

If the Press be the greatest human power for good, it is equally so for evil. Realizing the full force of this truth and the responsibility attached thereto the PEOPLE'S ADVOCATE will studiously avoid everything calculated to scandalize or demoralize the public and yet in justice to society and as a warning voice to the people it will be our duty to expose frauds and impositions of every kind. Our sympathies will always be found on the side of the lowly and down-trodden as against the lordly oppressor—unsuspecting innocence and ignorance, as against the artful deceiver—common schools for the poor as against fine art schools for the rich—reasonable salaries and work, as against political drones and sinecures—currency by the government as against pet corporations of every kind—our whole and entire country, as against enemies without and within—the great interests of the many as against the chosen few—lands for the landless, as against gifts to corporations—

helpless and unrequited labor as against monopolized capital—human right, as against brute might, the weak against the strong, and truth, justice and impartiality in all things, politically, socially, religiously and every other way. With these words as outlining the duties before us and promising strict fidelity thereto we solicit and hope to merit a full share of public patronage.

◆◆◆◆◆

“VOX POPULI, VOX DEI.”

There are many expressions that have grown into political “axioms,” but which when tested by the light of reason and common sense are both false and absurd. The above is certainly one of that kind. If governments are controlled and actuated by the true spirit of *wisdom* and *justice*, it matters but little what form we live under, whether monarchical, republican or democratic. In the formation of the government of the United States, our forefathers repudiated the idea of the “Divine right of Kings” or that “the King could do no wrong,” and substituted a popular form wherein the principle of self-government should predominate. It is well for us to consider, however, whether or not we have fallen into the same political heresy by adopting the motto at the head of this article. Minorities always have rights, and it is the weak, the ignorant, the virtuous and the poor who need the protecting hand of government. For this and for this only are governments instituted and called into being. All others can take care of themselves. Absolute majorities therefore may be and are just as despotic and tyrannical, if they ignore the foregoing principles, as any other ab-

solute form of government. And it may be further said that if *wisdom* and *justice* are the attributes of all good governments, it follows that in a popular government like ours, it is absolutely essential that a majority of the people shall be thoroughly imbued with the spirit and practice of these virtues. In that case the vox populi would indeed be the vox dei, and we then might adopt the axiom in spirit and truth. Unfortunately, however, we all know that this is very, very far from being realized in this country, and that instead of approximating nearer to it from day to day we are receding from it farther and farther every hour in the day. Besides all that, we are becoming more and more idolatrous and less conservative and democratic the older our country becomes. I use the word idolatrous in the sense of “man worship,” as to the positions which one attains or to which he is elevated by the people. It is only necessary for him to become wealthy or successful and he will have plenty of admirers, adulators, flatterers. Even in the churches this evil is manifest. No matter how exalted the position, poor human nature can seldom preserve the spirit of humility when surrounded by courtiers whose every word and action betoken subserviency and adulation. There are some noble exceptions to this rule but the rule remains the same.

We are constantly hearing complaints in this direction, but the people may look to themselves as the source from which arises the very things about which they find so much fault, whether in the moral, the social or the political order.

A striking proof of the fallibility and imperfection of the popular voice is the illogical and sillio-gistic theories advanced, these latter days, by men claiming to be philosophers and even Doctors of Divinity. Not enough to stir up communistic strife, anarchy and social disorder, but these men aim at the very foundation of all authority and settled principles of civil and religious liberty as well as the right of property itself. Dr. McGlynn, of New York, reiterates the following infamous sentiment:

Cincinnati *Commercial-Gazette*, Feb. 4, 1887:

I have taught, and will continue to teach as long as I live, that land is rightfully the property of the people in common, that private ownership is against natural justice, and I would bring about instantly, if I could, such change of laws, all the world over, as would confiscate private property in land without one penny of compensation to the mis-called owners.

EDWARD MCGLYNN.

We are no apologist for combined capital or despotic monopolies. We sincerely believe that a check should be put to man's "covetousness," which is one of the "deadly sins." We would, if we could, circumscribe men to a quarter section of land; as the outside limits he might go, but we would have him own it absolutely, from the heavens above to the very depths of the earth beneath, and even in the waters under the earth. What else could stimulate him to improve it and adorn it, and make it truly and substantially a *home* in every sense of that beautiful word. And what else would we be but "serfs," "tenants at will," nay, more than the "starving Irish" we hear so much about if the above sentiment should obtain.

Henry George, like his friend, McGlynn, advocates the same visionary theories—not so visionary after all as they are wicked and destructive. Nay, more, they are the apologists for spoliation, confiscation, robbery and wholesale "grand larceny." Of this we have surely had enough already. Of course "air, water and land are the free gifts of the Almighty," and so are George and McGlynn's life and health, and the food and raiment which sustains and comforts them. But they, and others, have to seek for them and labor for them in order to find them. The wind fills the sails of the mariner, but he must hoist the canvass if he would be benefitted by it. The water turns the water wheel, but the mill dam and the mill must first be constructed. So, too, the land and its wonderful productions, not only on the surface, but in the bowels of the earth. As said before, we would circumscribe man's ambition, and especially his combinations to swallow up the whole earth if he could, but it would be far worse to give to the State that sort of "eminent domain" which would entail forever a yoke of iron upon the necks of the people.

The laws of nature and nature's God alike, forbid such an application or such a construction of them. All these laws have their rewards and punishments. God leaves man free to work out his own temporal as well as eternal salvation, and we should not encumber his individuality. True, "all power is from God," but there is a vast difference between *suffering* a thing and *ordaining* it. The power of the lions to destroy the Christians in the Roman amphitheater, was only suffered ;

it was not ordained. So, too, the lives of George and McGlynn and their absurd theories, are tolerated and permitted, but not ordained or sanctioned. And we may further add that the King of Dahomy is suffered to sacrifice a thousand virgins at his infernal and infamous orgies, but surely no sane or enlightened intelligence, would, for a moment, suppose that the power to do so was more than suffered by Him who ordains and sanctions, yea and sanctifies *only that which is good*. Our "vox populi" therefore is often the vox diaboli, and the only powers and rights which have been vouchsafed to Kings, potentates or peoples, is the power and the right to do right. To this theory we all must subscribe, if indeed we would sustain our liberties and popular form of government, rather than return to ancient barbarism and chaos.

REPUBLIC IN NAME—MONIED OLIGARCHY IN FACT.

Our present secretary of the U. S. Treasury about a year ago placed himself on record as opposed to paying off the national debt, and signed his name to a letter which, it does him no injustice to say, clearly intimates that a national debt is a national blessing, in his estimation. And so it is to such men as he and other millionaire bondholders who have nothing else to do but clip their coupons, while all around them is desolation, starvation and death.

Will Mr. McCulloch in his next report ask for an investigation as to how many persons, male and female, living in garrets and working in factories at \$2 per week, or going from house to house beg-

ging—not for money or old clothes, but for work at living prices, may be found upon the streets of New York, Philadelphia, Pittsburg, Cincinnati and other cities? Will he also try to explain how it can possibly be a blessing to anybody, except bondholders, that the people shall continue to pay four and one-half millions interest on these bonds each month, and whether or not this country, instead of being free, has become enslaved body and soul to the monied power. It is precisely what we have hinted at in the foregoing lines that has soured the minds and hearts of the people in other lands, and it is the same that is growing steadily in this country, and sooner or later will be felt in a tangible form. Men may cry out from their cozy parlors or their comfortable easy chairs—"Law and Order;" but let them remember that the laws must first be just, before men are bound to obey them.

If made for the benefit of the few at the expense of the many; if framed in the interest of capital and against dependent labor; if in their operation they tend to make the rich richer and the poor poorer; if in fine, the very persons who make the laws are so tickled by the money power as to lose sight of the interests of the masses, then, indeed, these same masses have no other redress except in revolution.

In vain remind the people of the glorious prerogatives they enjoy and possess at the ballot-box, when it is well known, that the result of every election is measured by the number of "barrels" of money either party may have to roll out where they "will do the most good."

Besides all that, what are our legislators engaged in for the most part except passing "appropriations" for this and for that, never for a moment forgetting themselves? Twenty-five thousand dollars a year was not enough for our plain Republican President in this boasted Republican or Democratic government. It must be raised to \$50,000 a year, and for what? It is said that Mr. Arthur is giving the grandest epicurian feasts and entertainments this winter in Washington that was ever known there before. Last summer he spent his time in fishing and sporting, and at fashionable resorts. Senators, too, we are told, are becoming so intensely aristocratic and flunky, that much red tape and certain court etiquette has to be employed in order to get access to their august presence. Well, well, gentlemen, just in proportion as all this high tone, high-falooten, anti-republican deviltry shall increase and multiply, just in that same proportion will the spirit of revolt also increase and grow stronger. "He that soweth the wind shall surely reap the whirlwind."

Political idolatry too has crept in among us. Besides all the "gifts" to Grant and his ilk, his evident "crookedness" in more ways than one, we are to have his name added to the list of so many other national paupers. The people pay for all this in everything they eat or wear, or rather they pay for it by not having enough to eat or wear as required for the comforts of life. There is immense suffering in this world that remains hidden and unknown. In fact, it is that which is the most poignant of all others. Tears thus shed are the most bitter, be-

cause choked and suppressed. But the "dance goes on" all the same, and the "watering of stocks," and the "corners on wheat and corn," and "star route contracts" and "land swindles" to railroads and "rings" innumerable, not only in "whisky" a la Grant, but in everything "in the earth beneath a la coal mines, or "in the waters under the earth," wherever and whenever there is a chance for money to grind labor in the dust and multiply its gains. And yet they have the effrontery to call this "business," and under its foul shadow hide their heads in shame. No, mammon is the heathen's god, and was never known to blush.

OUR POLITICIANS AND LAWYERS

They first of all look carefully to see which way the political wind blows. If the current be adverse to party success, all other considerations must give way to this primary object. Blinded and enslaved to its behests, they look in that direction as the source whence reformation must come in all departments of life; when, in truth, and in fact there is nothing gained to the masses of any political party. All that is gained is this: The few who were on the ticket have obtained the offices and will use them for their own selfish ends. Experience shows that this statement is strictly true. Next to the emoluments, which are carefully looked after, the thought of re-election is uppermost in their minds. "The fools were all alive when they voted for us the first time, and we must see to it that they are not dead nor sleeping in this second race."

Then again there are certain

combinations whose interests must be respected, otherwise we will lose their support. The heads of banking houses must be consulted before we touch the "financial problems" of the day. The effects of the "tariff" upon producers rather than consumers must not be overlooked. The votes of drunken bummers count as much as those of sober men, hence we must be careful not to antagonize the "saloon" business. Most men are given to the seven deadly sins. We must be careful in a special manner not to array ourselves against the "social evil," for it is very closely allied to the "drink habit."

Lawyers know how to pick the goose, even to the pin feathers; "peculation," therefore, must never be mentioned now in a whisper, because nearly all our legislators are of that profession.

Although we have neither a "free press," "free speech" nor "free schools," we must continue to boast about them. The editor is free provided he is a slave to his party and serves it faithfully. "Free speech" is tolerated provided you say nothing about the 200,000 dram shops and their millions of victims even in the Christian churches; and the State schools are all of them "free," provided fathers and mothers, especially the latter, can conscientiously as christians surrender to the State those "inalienable," "God given rights," which are far above and beyond the jurisdiction of the State.

Then what next. We stand by and look on with our hands folded. We see the grand sabric reared by our fathers tottering to its destruction, the exact counterpart of ancient Greece or Rome. We

stand aghast, but can do nothing. Our hands are not only folded, but tied, and even this feeble effort to cry an alarm will be met with indifference, if not scorn. As it was when the cry was given, and Pompeii and Herculaneum, yea and Sodom and Gomorah were subjected to the most terrible destruction. "History repeats itself," and with these words I close.



"WHAT WE MUST DO TO BE SAVED"—POLITICALLY AND SOCIALLY.

SMART MEN.

"Oh! what a smart man he is!" We hear this daily, and our ears are surfeited with it "ad nauseam." Just as among the ancient pagan nations, "smartness" is the "ultima thule" of man's greatness and glory. Not what a good man or woman, but "Oh how smart." Smartness is the curse of the age we live in, and yet we worship it as if it were the source of every good and perfect gift. "Smartness" only makes the villain all the more dangerous, and keeps at a discount virtue, innocence and unsuspecting honesty, because the latter would no longer be virtues if knowledge of vice had overshadowed them. Eve's modesty was gone as soon as she and Adam had knowledge of sin. The theory is wrong, and it is a political heresy as well as social and moral suicide to legislate upon the principle that virtue and vice shall have a "free fight" for the mastery. Virtue is always at a disadvantage in such a battle, because it's very nature forbids it to resort to the arts and stratagems made use of by unscrupulous smartness. What boots it after all, if by what is

called "a secular" education—a word in everybody's mouth, but least of all understood—it does not make men better and happier, and drive away the thousand and one ills and sources of misery, wretchedness and woe so rampant all over the world. Say what you will, smartness is the very bane of society, and "ignorance," of a certain kind, always and always will be "bliss." This is the "ignorance" now downtrodden, overlooked, weak and forsaken that we here plead for, and it's only hope is

LAW.

Man is composed of a body and a soul. Hence there are two orders and two powers—the one temporal, the other spiritual. Of these two powers the temporal or political is secondary to the spiritual in proportion as the life to come is above this life. But the soul remains in the body till "death do them part," and hence the two must work together. In like manner, the two orders remain together, and must work in harmony. Both depend upon each other. The spiritual for protection from the temporal, and the temporal for counsel and direction from the spiritual. Each too has its laws, divine and human, and as the whole universe is governed by law, it is all important that the laws made for the body in the temporal order shall not supplant those made for the soul in the spiritual order. They must not conflict with each other or there will be continual strife and discord. It is the encroachment of the temporal or political upon the spiritual that has caused so much bloodshed, and not that of the spiritual upon

the temporal. The civil law must not override the divine law. We must have wise, judicious and impartial legislation if we would be a happy and prosperous people. Besides that, the legislature may sin just as grievously by omission as by commission. Surely if protection is considered necessary in the way of a tariff to build up and sustain certain industries in the political order, is it not equally so to protect the innocent and ignorant against the wiles and deceits of those who are so very "smart," but yet so wicked and depraved? Protect the weak against the strong:—virtue and unsuspecting innocence (always modest and unpretentious) as against the vile seducer, whether political or otherwise. Protect those who are not only willing and anxious to labor, but begging for the necessities of life, because they are out of employment from no fault of theirs, but because the "ups and downs" of trade subject them to such caprices. Protect labor as against the grinding exactions of capital whereby ten thousand young ladies in New York and Philadelphia alone are working on an average for \$2 per week. Everlasting praise be given them that they work even for this pittance rather than beg or do worse, for we all know so well how that "an idle brain is the devil's workshop." For God's sake, reader, look around about you. Lay aside for a moment European politics or Washington polemics. Forget even your own comfortable condition in life, and see how many good men and women would kiss the hand that gave them employment at fair wages. The good love to labor, the bad

despise it. Let us see if from this simple fact we may not learn a lesson that can be turned to good account in our legislative deliberations.

Labor is the remedy for all our ills. Labor for the good, and labor for the bad. For the industrious man or woman at living prices, and for the lazy, idle "dead beats," so called, by forcing it upon them. It is the legislation of the country (too much and yet too little) as pertaining to our social condition, which is driving men and women either to beg or steal. Labor too is the remedy for the suppression of crime. Utilize the bone and muscle of the criminal as far as they will go to make "restitution;" first of all, to the injured party, and then so much crime will not be committed. It would not be so good for the lawyers, who usually get a large share of the "spoils," but it would be infinitely better for the community at large. And if such were the law, not only criminals but beggars too would be dealt with in the true spirit of charity and reform. It is a burning shame that in a country like this, beggars are encountered in every street and by-way asking alms from door to door. Now of these there are just three classes. First, those who, as we said before, would bless the hand that gave them employment; yes, rather than money or bread; for they have not lost their manhood, and nothing but absolute necessity compels them to ask for aid. Secondly, those who are able to work, but too lazy to do so, and thirdly, those who are physically and mentally incapable of supporting themselves. Let the first class by all means be pro-

vided for, and employment secured to them at fair living wages. Let the second class (vagrants) be also provided for by compulsory labor, so as to make them self-sustaining, and let the third class be sent to those institutions provided for them by the State and by private enterprises. Come, my kind reader, what does it signify who is President of the United States, Prime Minister of England, members of Congress, or mayors of cities. Let us get everything clean around our own doors and then it will be time enough to look abroad.

We have spoken of laws, and will continue to repeat it, that they are at fault more than anything else. So long as they are made by lawyers, they will be made for lawyers, and reforms will exist only in the far distant future. This thought brings to our mind the questionable "jury system," as connected with this subject.

It may be that the writer is ahead of the times, and it may be also that he is behind them. But of this it will be left to the reader to determine for himself. "*Tempora mutant et homines mutantur cum illos.*" Times change and men change with them. At the period this "right" was secured and forced from the tyrant John, of England, it was certainly a great advance on the road to individual liberty and freedom. But however much the writer may be outside of the beaten track, so long endorsed by others, it does not necessarily follow that he is wrong because he raises his voice against this as well as against all other systems overshadowed by secret bound oaths, and which are not only dangerous in the extreme, but utterly impracticable and in-

consistent with the advancement of an enlightened and free people. Twelve men, selected by means of a "roly-boly," from the ordinary avocations of life, without any knowledge whatever of law, and not practiced in the intricate stratagems and devices resorted to by attorneys to make black white, or that which is white black; and that which is straight and plain, as crooked as a worm fence; twelve such men hold up their hands and swear to try the case "according to the law and the evidence." What a burlesque! No wonder that all sensible people say that if they have a good cause, they prefer to have it tried by the court; and if a bad or doubtful case, they much prefer a jury.

Another formidable objection to the jury system, and especially the grand jury, is the delay incident thereto. The writer has often wondered why a man who has committed murder or any other grave offense should not be tried at once, while everything is fresh in the minds of witnesses, and before the lawyers can spirit them away or tamper with the case in any manner whatever. And for the innocent party, who it turns out was wrongfully accused, why should his liberty be restrained in a prison's cell till a meeting of the grand jury? And then again what a huge engine this system is for a man to wreak his vengeance out upon an enemy. The proceedings are all "exparte," and everything pertaining thereto make of it a secret inquisition to all intents and purposes. When we hear men rail so much about the "Spanish Inquisition" of olden times we wonder how they can endure secret "diabolism," "Know-Nothingism," the "grand

jury system," and such like. If the reader ask what we would substitute, our answer would be prompt. Go back to the old plan of a chief justice and two or more associate justices, elected by the people, or appointed by the Governor of the State—men well acquainted with the law—of unquestionable good character—Christians in faith and not infidels or atheists; for this is not a pagan nation but Christian in all its antecedents, even if it does tolerate Chinamen, Ingersolism, Mormonism, Divorceism and the like. Let these men also have the "pardon-ing power," as to all cases brought before them, for they would certainly be the best judges how to exercise it. Let them hold their offices for life, subject only to impeachment for malfeasance or removal, on account of infirmity or old age. Let there be a sufficient number of courts to meet all demands, civil and criminal, so that every case would receive prompt adjudication. Finally, let those judges work every day like other people, and let their remuneration be reasonable, but no more; for it is the money in all the offices, high and low, that is the corrupting source of our political woes.

SUMMING UP.

"Young men for war, old men for counsel." Young folks think that old folks are fools, but old folks know that young folks are fools." Yes, too much "Young America" in our legislatures and everywhere else. Too much money, as the "mammon of iniquity" even in the churches, and too much toadying to high falooten monarchies, and court etiquette nonsense across the big water. What care we as to the income of

Queen Victoria, or Greevy, or Emanuel, or Kiser William, or the Czar of Russia. Yes, or here at home, as to millionaire simpletons like Vanderbilt, who vainly strive to have their heaven here below, instead of "mansions in the skies." Had the writer been in Congress when the "Credit Mobilier," infamous "land steal," and "back pay" schemes were corrupting that "august body of men," he thinks he would have had the ambition to prove that there was one there at least whom money could not buy. He would have voted to reduce, rather than raise the salary of the President, and from him down. A reverse "sliding scale" ought to have been adopted, and they who do the work, should be better paid. We must get back to first principles, and then adhere closely to them. "Young America" will do very well for occasions of grand display, but we need more gray hairs in counsel. Away with party strife and party spite, and the whole political "bummer" element must be repudiated and scorned. Pawn shops, gambling hells, and bawdy houses too are doing their deadly work and should be legislated out of existence. These disposed of as the prolific source of all our political and social misery, together with a judicious application of labor as hinted at in this communication, and there is no reason in the world why we ought not be the most happy, as well as the most prosperous people on whom the "sun of justice and knowledge" ever shone. But unless we return soon to a full sense of some at least of the main points here indicated, and a determination to put them in practice, the history of

ancient pagan Rome will repeat itself in our case, boast as we may, or as much as we will about our Christian civilization and this glorious nineteenth century.

OUR LEGISLATORS.

They are the agents of the people, and as one of the people, I make no apology for the following suggestions to them:

First and foremost, and above all other considerations, we need some stringent legislation as to that intolerable nuisance and prolific source of crime and consequent taxation—the dram shop. For every dollar derived from the present iniquitous "license" system, tens and hundreds are going out to defray expenses of criminal courts, jails, penitentiaries, alms houses, and orphan asylums. If we cannot have "prohibition," then, at least, we can dry up the dram shops by a law that will effectually prevent any intoxicating liquors being drunk on the premises where sold, or in any other place or places fitted up or used for social drinking.

Secondly, we need more specific and emphatic laws as to obtaining goods, credits, lands, rents and monies under "false pretenses." Large corporations and individuals thereof become colossal millionaires by declaring dividends on watered stock. Railroads acquire untold other millions of acres of choice public lands. Banks give no security whatever to depositors, and "school trustees" overtax the people hundreds of thousands for the benefit of these banks and their own dear selves. We certainly need more stringent legislation in this direction. Even life insurance com-

panies are charging, as has lately been clearly proven, six times more than cost of insurance and the officers and all concerned therein, except policy holders, count their wealth in millions. Business, or what is called such, has resolved itself into this. Every business transaction is legitimate so you keep outside the penitentiary. Then it is for our legislators to so legislate that such "legitimate transactions" will not be quite so legitimate.

Thirdly, our "tell tale" system of "filing affidavits" against our neighbor for violations of the law, should have been discarded long ago, and all public and judicial officers should be compelled, by their official oaths, to commence the proceedings themselves whenever, from their own personal knowledge or information given them, the laws have been violated. The laws are not executed simply because the officers will not prosecute without this first step of danger and infamy. Danger because it involves the loss sometimes not only of one's property, but life also. Infamy because we are taught in our school boy days, that a "tell tale" is always to be despised.

OBJECTIONS WELL TAKEN.

We object to the religious antecedents of one Jim Blaine being called in question in reference to the next presidency of the United States. He is a good type and a fair representative of the party of which he is now the leader, with all its political corruption. What ever renegade religion he may have will neither "hurt him," so to say, nor do him any good. But whatever it is, he

alone is entitled to it. A man's religious views in this country are not supposed to be public property.

We object, also, to the circulation of anti-Catholic hand bills, intended to deceive the ignorant, and draw votes from the Democratic party, as was done effectually at the last presidential election. Religious prejudices, when controlled by passion and based on ignorance, are dangerous.

We object, likewise, to calling this a "Protestant country," and that, too, in the face of what every school boy ought to know—namely, that by "right of discovery," pioneer sacrifices and earliest settlements, as attested by the names of lakes, rivers, gulfs, bays, towns, etc., given them by Catholic missionaries, and which set like christian jewels upon her bosom; this country—North and South, East, West, and everywhere—is emphatically Catholic.

But we would object, all the same, to Catholics calling it such, if they should ever do so. The accepted theory on all sides is that the religious sentiments of the people have no connection whatever with politics, and the constitutions, state and national alike, forbid a union of the government with any denomination whatsoever. But the country is not necessarily pagan or anti-christian on that account. On the contrary, it is pre-eminently christian as distinguished from pagan, and we all have a right to expect and even demand of the government (because the divine law is the foundation and support of the civil law) that she not only protect but encourage and foster by exemption from taxes and such like means, those christian insti-

tutions and religious establishments, which have made our civilization what it is.

But in doing so, we object to every kind of class-legislation, and we advocate a fair, open, honorable competition in the saving of souls as in all other things. Properly speaking, there are but two professionally christian denominations—Catholic and Protestant—because all the different phases of Protestantism readily coalesce and harmonize with each other as against Catholics. This admitted, we object to any favoritism or political distinction being made between them, and we protest against taxing them all alike for the establishment, maintenance and support of public institutions, conducted in the interest of either the one or the other, simply because the majority so wills it. Rights of conscience in a country that boasts of religious liberty are not to be determined by majorities. Things of a material character may be settled in that way, but not those which pertain to man's eternal destiny. Minorities, too, have rights equally sacred that cannot, must not, and will not be squared by a majority rule.

We object, therefore, to State Houses and the like being dedicated with Protestant instead of political ceremonies; as also monuments and corner stones of all buildings of a public character, including the pagan devices, Masonic and anti-Catholic inscriptions thereon. For the same reasons, we object to religious exercises in Congress, in our Legislative halls, and in all the public institutions throughout the land. These things are a flagrant imposition upon the Catholics and others who pay their proportion

of taxes, and have an equal interest in and to a common country. If all these State institutions are not secular or political, but absolutely "sectarian," as they evidently are, and not only in full accord and harmony with Protestantism as against Catholicism, but absolutely under its control, then we say that despotism is the proper word for that which compels the Catholic citizen to pay for the rods that scourge him, or the spurs that goad him.

Lastly, we object, for similar reasons, to the government assuming the character of preacher or teacher, instead of PROTECTOR, which is her true and proper title. To protect the people in the enjoyment of their political and religious rights is her primary, if not her only prerogative and paramount duty. Education by the State is substantially "Church and State," because education and religion are ONE, as the intellect, the heart and the soul are one. Educate the intellect, the will, memory and the understanding, and you educate the souls of children. "Secular" education—so called in direct antagonism to Catholic education—was brought about very adroitly by the false and seductive cry of "Free Schools!" But what a gigantic swindle it has proved itself to be! Where now are the "common schools," in the "common branches," and for poor common people, as was the design of our fathers? In every town and city throughout the land, are the most magnificent structures in which are taught the highest branches, including music and fine arts; certainly not for poor people, because their children cannot and do not go there; and that, too, for the very

best of reasons. The school fund now counts its hundreds of millions, and feeds a vast number of hungry aspirants, male and female, and this settles the question. But like all monied institutions, this system too, is morally corrupting. Secular or worldly as opposed to religious education together with the money that is in it, is producing its fruits everywhere, and they are the very trinity of all evils—"the world, the flesh and the devil." What other fruits can be expected, if corporations are to educate souls, when they themselves have no souls to be saved? Finally, we say that if education, as now conducted, is not to be modified or abandoned but even consolidated, centralized and made "national," the same precisely as a "church establishment," then it is full time to insist upon it, that as the very least moiety of justice those who cannot avail themselves of it in conscience shall be allowed a "pro rata per capita"—the same as if educated by the State. But the constitutions, we are told, prohibit appropriations to sectarian institutions, for sooth!!! and yet all these schools, text books, township libraries, universities and State institutions of every kind and description, are openly Protestant, sectarian and anti-Catholic, in and out, and all over. May be the "high law" doctors can explain this wonderful piece of consistency.

All these things staring us in the face, we are disgusted at the platitudes of the Protestant preachers and Fourth of July orators boasting of our glorious "free institutions" and our wonderful "civil and religious liberty." To the writer all this

is a hollow mockery, because the whole aim and object of our fathers has become a cheat and a fraud. If minorities have no rights which majorities are bound to respect, then Republics may be, and are, just as despotic as any other form of government, because names do not change the substance of things in the least. The most sacred duty of all governments, and the very object for which they have been established, is to protect the weak against the strong, and mete out impartial justice to all. Are they doing it? Echo answers a thousand times, NO!

TO THE VOTERS OF ALLEN COUNTY, INDIANA.

Having received at the hands of the Democratic party the nomination for a seat in the next Legislature, I propose to say a few words to you thus *openly* and *frankly*, as is my custom; and I do so the more willingly because it is both necessary and proper that you should know what my political sentiments *really are*, rather than what certain persons would have you suppose them to be.

All men love the confidence, the support, and the good will of their fellow men, and they should not only be willing to serve them, but feel honored by their preferences. Yet while I say this much on the one side, I would scorn to be elected upon any *false issues*—much more so, indeed, than I would regret to be defeated by any such means. I was honorably and fairly nominated by a Democratic Convention, and upon the principles of that party, and my own sentiments and record as a

Democrat, I desire to stand or fall. I have already voted for nine Democratic Presidents, and if I live till '72 I shall vote for the tenth, honestly believing, as I do, that the principles of that party are the very salvation of the Union, and can alone restore it to harmony and peace. I am truly thankful for the good will of personal friends in the ranks of the opposite party ; but I must say to them as to all others, that I despise the character of a coquette, whether political or otherwise. I would not sail under any false colors, nor sacrifice my principles, my manhood and independence for all the offices in the gift of the civilized world. Hence it is that I have no *concealments* whatever about any opinions of mine, and could not if I would, and I would not if I could attempt to disguise them. To say that "all is fair in politics," is a gross political and moral infamy ; for the man who is politically dishonest is not entitled to confidence in any relation of life. And it may be even further remarked that if *principle* be the only true policy, a much higher standard is greatly to be wished for in all directions. First, then, as to what is nobody's business to know about me, and none of my business to know about them—their religion. If there are some persons who honestly believe that I could not faithfully represent the people on account of my religious opinions, they are greatly to be pitied, and I do not want their votes, for I could not possibly represent such men in any capacity whatsoever. But for God's sake and our own sake—the sake of our own common country and the whole human family, "let proscription be proscribed,"

and let us all aim to preserve inviolate the principles of "religious liberty" as a priceless boon and sacred inheritance of our fathers. The elective franchise, be it remembered, is the highest privilege of a freeman ; hence I never fail to vote, and although discharging this duty for over thirty-five years, I can say before God that never in my life have I inquired as to the *religious sentiments* of a candidate. God forbid I ever should. Religion in politics is the most dangerous of all elements—let those who would commend it receive the scorn and the contempt of all good citizens.

This last expression and sentiment lead me to a few reflections upon the subject of education, concerning which some political capital is also attempted to be made, and about which I will endeavor to be equally plain. To say nothing about "lands for the landless," "homes for the homeless," and other high-sounding names, without substance or sincerity, "free speech" so loudly boasted of, would seem to require that all laws should be open to criticism, and that *none whatever* should be exempted from investigation. A free people will ever demand this as a right not to be disregarded. And yet it would seem that there is something so very peculiar about this "school law," that the moment a suggestion is made as to the reduction of taxes, the education of the poor, the introduction of the negro or Chinaman, the bad management of the funds, the monopoly of the same or anything else connected with it, such a suggestion is at once denounced as coming from one who is an enemy to all law, human and divine. It is never a good sign to

be over-sensitive. If this law cannot withstand investigation and examination like all other laws, and what is more to the point, if a man is to be *proscribed* because he does make a suggestion as to its "reformation," then farewell to liberty and free speech. This question, however, is by no means at issue before the people, and is only brought into notice as a *political trap*.

Finally, as I said in the Convention which placed me in nomination, and which I again repeat, I will, if elected, do all in my power towards "retrenchment and reform," the reduction of salaries to a fair and reasonable compensation and no more; and above all and in all, labor for the interests of the *producing* and *laboring classes* as against monopolies and remorseless capital. The people are complaining much of taxes and other heavy burthens. It will now be seen whether they *really want* to be relieved—whether they are not good subjects for *political trappers*, and whether they do not love the rod, and kiss the heel which grinds them in the dust. It will now be seen whether or not for the mere gratification of *personal considerations*, or little petty likes or dislikes, there are Democrats who will turn their backs upon the principles and usages of their party, and place themselves in the unenviable position of those who are willing at all times to accept the gift, but reject the giver whenever it is convenient so to do. Personally, I care not, save and except as to the welfare and success of our common country, and the best interests of the *whole people*.

**"NO SOLID NORTH, SOUTH, EAST
OR WEST, BUT ONLY A SOLID
UNION."**

We endorse this sentiment in its full text, and entirety. It was expressed at an opportune time to rebuke the sectionalism of the northern press during the late political campaign. Much asperity of feeling, however, continues to be manifested by this same northern press in relation to the result of the election in the southern States, and we have seen with regret that many of these papers go so far as to imagine, (for it is only imagination or worse) that the negroes of the South are organizing and arming themselves for their protection, and furthermore, that insurrections are likely to occur at any moment.

Now there is not the slightest foundation for this statement, and it exists, as we have said before, only in the imagination, or what is far worse, in the wish (we hope not) being father to the suggestion.

We think it may be safely said that editors who write these bitter things about the South have never been further in that direction than the Ohio river. To know what they are talking about it is necessary for them to go among the people of the South and study their characteristics. The writer of these lines has spent two winters in the Southern States, and took some pains to acquaint himself particularly with the relations existing between the whites and the blacks. As the result of our investigations, we make these statements, and think it will be hard to upset a single point we are about to record.

First, as to the negroes. This

unfortunate people were so long in bondage that they seem to inherit a dependence upon the whites that does not forsake them when free. Either that, or it is true as claimed by many, that as a people, they are not destined and never were, to govern themselves. There is occasionally one, here and there, who manifests some striking genius and intelligence, but for the most part, such exceptions to the rule have a white or creole origin. There is certainly not one of them in a hundred of whom it may be said that they are intellectually capable of looking after their own political, or even business welfare. A very large proportion of the older members of the families absolutely refused to accept their freedom, and still remain under the care and protection of their old masters. We have witnessed extraordinary evidences of old attachments on the part of both whites and blacks in this direction. In truth and in fact, if it were not for this mutual attachment and Christian charity on the part of the whites towards the black race the latter would absolutely starve to death.

Under these circumstances it is a wonder that they should go for advice and counsel to their old masters, the whites, in relation to things political as well as to that which concerns their business affairs. We were present at one election in Florida. We were surprised to find that the elections there are conducted precisely as they are here in the North. There were Republicans and Democrats at the polls, blacks and whites, old and young, all of them electioneering and acting precisely as we do here. We admit freely and frankly that the whites control

the negro vote; but just precisely so, if you please, as some politicians here in the North claim that they carry this or that ward or district in their "vest pocket." No, we admit too much. It is the confidence the negro has in the white man, and not his money that controls him, and as the white democrats are largely in the majority, it is no matter of surprise whatever that they "carry" the elections.

As to the white population we have but few words to say. We found them intelligent, honorable and hospitable to a degree that many northern people might envy. They need no eulogy from us, and as to those whose prejudices are chronic, so to say, it would be useless to try to disabuse their minds. The sentiment at the head of this article is one that was uttered in solemn convention, and will be remembered in all coming time. Nor is it from the lips only, as many fine things often come. It means just what it says, for a southern man with all his other faults, whatever they may be, is not a man who says one thing with his mouth but means quite another thing in his heart. True, he will fight, but not for so much a month. He will defend what he deems his legitimate constitutional rights, but from a higher motive than dollars and cents. And he is always prepared to do so, be it at the polls or anywhere else. Yes, and he will protect the negro equally with himself, if may be a United States Marshal shall unlawfully interfere. No, there is not the slightest danger of an insurrection among the negroes in the South, so long as the "carpet baggers" do not interfere. They have done

more to keep back the well being and prosperity of the African race in the land of Dixie, than even wars, pestilence and famine.

ENFRANCHISEMENT OF WOMEN
AS IMPLIED BY THE DECLARATION OF AMERICAN INDEPENDENCE, ETC.

Notwithstanding all that may be said as to the great increase in crime and the tendencies towards a still greater demoralization of the age we live in, there are some movements going on in the right direction, which must not be overlooked or underestimated.

Among these is the question at the head of this article. The world at last is beginning to lift itself out of the ruts of ancient paganism, and is awakening to the fact that women after all is really and substantially the "equal and companion of man." That without her there would be no male sex to lord it over her; and to the Christian believer there would have been no Redeemer, and, consequently, no "Christian civilization." Nay, some of our higher order of thinkers maintain that she ought to be *venerated*, rather than politically enslaved, and as on like questions there seems to be some danger, too, that the other extreme may possibly be reached. Laying aside all our prejudices and divesting ourselves of false impressions—often not of our own creation—it does seem strange that the standard of relationship between the two sexes could ever have sunk so low that the son should be taught to believe, theoretically, historically, logically, theologically, or any other way, that his *own mother*

was not his equal under the *law*, under the *parental roof*, or under the *heavens above*. and—to the writer—it is one of the strongest evidences that the ages we are passing through are but semi-barbarian.

It is admitted on all sides that the normal position or status of woman is at the head of the family, in rearing up sons and daughters to take our places in the future; and yet who does not see that her efforts in this direction are more than paralyzed when she is treated in the political order as of less consequence than an "alien;" nay, "taxed without representation;" declared to be a "citizen" in the organic law of the land and at another place in that same "free constitution (?) " classed among "paupers," "idiots" and the savage races of mankind.

The "declaration of independence" and the revolutionary wars between England and the colonies had their origin, as history already shows, in the violation of a principle in the great "Magna Charta," to-wit: that "taxation without representation" is despotism. And yet here we have the stubborn fact staring us in the face that half the taxes of this country are paid by women, and not a word have they a right to say as to what shall be done with a single dollar of it. Nay, still worse than all that, \$900,000,000 go annually for intoxicating liquors with which, and by which, the fortunes of women are squandered by drunken men; wives and mothers reduced to poverty, wretchedness, and woe; their efforts at home to instill habits of decency, sobriety, and good citizenship into the minds and hearts of their sons all thwarted by the

dram shops ; their children driven from home—once happy and blessed and obliged to take refuge in the streets and highways ; ninety per cent. of all the crimes committed traced directly to this liquor traffic, with misery, rags and desolation on all sides ; and yet—can it be possible and is it a fact?—she is utterly helpless, has no voice and cannot raise a hand to stay this terrible wrong !

But while we most earnestly advocate the enfranchisement of women, we must not be understood as advocating the indiscriminate, unabridged or universal right of either men or women to vote. Sooner or later the elective franchise in this country will have to be circumscribed, not on account of sex, but on account of bad moral characters. Drunken bummers, criminals and low degraded humanity of all kinds ought not to have the same political power at the ballot-box that is accorded to good men and women who have a deep and abiding interest in their native land. The escapes and vagabonds of other nations cannot be permitted with safety to our free institutions to make this an asylum of refuge for all their villiany. The United States cannot afford to become the dumping ground for all the scavengers of the world, much less permit them to exercise the highest prerogatives of an American citizen.

Immigrants must come with clean hands and a good record or they should not come at all. Nations have no more right to export criminals and paupers to our shores than nuisances or contagious diseases, and in order to prevent all this there is but one way provided, and that is the bal-

lot-box. We would not make the poverty of our own people a bar to the elective franchise, neither would we make the difference in sexes or their complexions, but we would—and sooner or later we will, because we must—purify the ballot by denying it to all who are disloyal, who teach and preach sedition, or whose known moral character, whether male or female, as proved by the criminal records, is bad and not beyond reproach. It is full time that a purer element be introduced, and that rascality, however smart, or drunken bummerage, however bold, shall no longer control our elections.

THE LOUISIANA TROUBLE.

I have just read the summing up of Judge Black upon this great question. Three of the distinguished jurists of the country have spoken, and according to my humble view of the matter, Judge Black has said more in this short review than either the great O'Connor or Reverdy Johnson. One conclusion is inevitable. Kellogg was an usurper of the blackest dye, and President Grant not only made an infamous blunder when he interfered to sustain him in his usurpation, but he again doubled his blunder when he made use of the army to reinstate him in his last *coup d'etat*.

Grant, in both cases, has violated the Constitution he had sworn to support, and has, therefore, committed a crime for which he deserves to be impeached ; a crime far greater than that for which Andy Johnson was thought to have been guilty. Grant, however, has no fears of anything of the kind. He knows very well that the higher a man is in official

position, now-a-days, the less amenable he is to the law. If he were Street Commissioner, Road Supervisor, or Chief Engineer of a chimney-sweep brigade, he would much more likely be called to account for any infractions of the law. Read Judge Black before you undertake to condemn the conclusions I have come to on this question.



TO OUR LEGISLATORS NOW IN SESSION AT WASHINGTON, D. C.

We most respectfully desire to call your attention to the following points:

1st. If we would avoid the "socialistic" tendencies of the age and the dangers to our social and political fabric which a disheartened people is sure to bring about, we must legislate for the interest of the many and not a chosen few.

2d. A bonded debt, three-fourths of which was and is fraudulent, and on which the people are now paying an interest of one million a week is not calculated to make the people happy.

3d. Pet corporations whereby capital is made to tickle you, and you in return tickle them does not solve the problem between "capital and labor," nor satisfy the wants of poor and dependent laborers.

4th. "Strikes" are revolutionary, but they will continue to increase until legislators both State and National shall reverse the course they are pursuing. It is the weak that needs "protection," not the strong.

5th. Capital can take care of itself. It is the labor of the country which needs to be cared for

and "protected," and not the monied institutions, be they Banks, Railroads or what not.

6th. Tens and hundreds of thousands of people, male and female, in this otherwise prosperous and happy land, out of work, and ready to kiss the hand that would give them employment at fair wages.

7th. The rich all the same growing richer still by pet schemes of wicked finance, while the distance between them and the poor is growing daily wider and wider. The masses of the people will not endure this oppression much longer, and we repeat again that it is the laboring poor who need your protecting hand and not monied capital. Do you see it?



TO COMMEND THE RIGHT

AND CONDEMN THE WRONG, WHEREVER
THEY MAY BE FOUND, SHOULD
BE THE MOTTO OF ALL
GOOD CITIZENS.

Acting upon this principle we are not a little impressed that the evils complained of are not located at the sources from whence they spring. It is the law and the law-makers who are to blame. This is not the first time we have made this statement and demonstrated it to be true. Our mayor, with a good war record, has, no doubt, the courage to fight the bold 300 "liquor combine" with their gambling rooms and other rooms of questionable resort; but the laws and law-makers favor them in return for the votes which they control. The law is open to all manner of dodging, subterfuge and delay. Circumstantial evidence is ignored and the trial is for the most part a mere farce.

Perjury is committed every day at these mock trials, and there is not a justice of the peace but will tell you so. Then what should be done?

The first thing to be done is to send clean men to the legislature—men who do not hob-nob with the low “bummer element;” and demand of them that the laws be framed in the interest of sobriety and decency rather than as loopholes through which villians may escape. To this end they should bear in mind that intoxicating liquors are not to be legislated upon the same level with bread and meat. “Saloons” are “nuisances,” and the supreme court of the United States (whose decisions, law-makers especially, are bound to respect by their oaths of office) say that “the liquor trade has no inherent rights.”

We heartily agree with the supreme court, and believe that drunkard-making does not “insure domestic tranquility or promote the general welfare.”

In the second place, our franchise system must be purified if we hope for success. It is but another mockery and farce to see men who have been in the penitentiary or in the county jail a dozen times or more, march up to the polls and offset the vote of him, who is not only a good citizen, but has worked hard all his life for the best interests of his country.

Thirdly and lastly, we need the votes of wives and mothers. We would not extend the franchise to silly girls or bad characters, whether male or female; but we honestly believe that the best interests of our country would be greatly promoted by permitting women, whose individual prop-

erty, it is said, pays half the taxes, to vote at all our municipal and state elections.

SUGGESTION AS TO LAW MAKING.

The “first veto” of our new governor the discussion about a new “charter,” etc., etc., calls to our mind what the writer has been advocating and urging these many years past—namely, that all the laws, state and national, should be published before being enacted by our legislators. Our supreme courts should also pass upon them but solely as to their “constitutionality.” As to the general merits of these laws the people through the papers and otherwise would thus get some idea at least as to what they are and for whose special benefit they are intended. As it is, all is darkness and concealment. Every “pop-in-jay” goes to the legislature with a “bill” of some kind in his pocket intended, in the main, to bring the author of it before the public. The “title of the bill” is ingeniously worded, but when read and examined throughout it is not only unwise, but impracticable and often unconstitutional. Had these laws been submitted to the supreme court as to their constitutionality, and canvassed by the people as suggested above, a very large proportion of the expenses attending legislation would thus be saved. Not only that, but the people at large would have some knowledge of what is most needed for their welfare and would be more likely to select a better and more efficient class of men to make our laws.

No better movement could be made than an amendment to the

constitution embracing the objects suggested by the foregoing lines. At least such is the candid opinion of your very humble servant.

THIS IS AMERICA.

“Americans all.”—Daniel Webster.

Yes, we are all of us Americans in name and should be in truth and in fact. Sorry to say that is not always the case. Some are from Canada or England, and these are the least inclined of all others to harmonize. Their children's children may perhaps; but even this is by no means certain. America is good enough for money-making but is spoken of with contempt when among themselves. They are quite willing to accept the gift but despise the giver. Anything meaner than this we know not of. Germans are less clanish, but even they, like the English, seem to take the oath of allegiance with some reservations. We earnestly hope that the number of German Catholics who are in favor of a distinct German Hierarchy in this country is very small indeed. It would be a strange anomaly if America should be the only country throughout the civilized world where such an innovation could find much favor or support.

Then there is another element more dangerous than all, principally from Germany and Italy, hidden and secret in all its machinations and wicked and devilish in all it does. We mean, of course, those who are ever ready to tear down and destroy but propose no measures by which waste places may be supplied. They mistake licentiousness for liberty and their

proper name is bandits. Their treatment should be the same as that meted out to an invited guest who abuses one's hospitality, namely, kick him out unceremoniously and unconditionally. Banishment has in fact become necessary in all such cases. Here again we fall back upon our oft repeated theory that laws are what we need—less perhaps in number and quantity, but more in quality, justice and common sense. More for the protection of virtue as against vice, poverty as against covetousness, wives and children as against profligate drunken husbands, and the sacredness of our homes and firesides against those who would ruthlessly invade them.

FOR MAYOR.

The undersigned has been so often urged to “permit his name to be used in connection with the mayoralty of this city,” that to satisfy the “many” inquiries of his “numerous friends” in this direction, he has concluded to make the following brief statement, hoping that it will be found in all respects satisfactory: The reason why he has delayed so long from giving expression to his views, is because he honestly believes that by doing so he could not possibly be elected. And to be still more frank and candid, he just as honestly believes that he is not the kind of a man the people want; and furthermore, that even if elected he would more than likely share the fate of that brave officer of the police force at New Orleans.

To be somewhat specific and to make it still clearer to the reader, permit me to state more in detail

as to what I would and would not do ; could and could not do in that capacity.

First, I could not tolerate the half nude pictures in show windows and all conspicuous places throughout the city. They shock the modest sensibilities of all decent people, and "scandalize the little ones."

Second, It would be impossible for me to drink, get drunk, tip glasses, and be carried home at a late hour in the night, and then sit in judgment next morning against my fellow bummers.

Third, I could not possibly expect that the city engineer would be able to give a correct grade or run a straight line if he could not walk one.

Fourth, I would be obliged to take the same position, with perhaps a slight variation of the compass, as to the street commissioner and his deputy.

Fifth, As the constitution of the United States declares that "to insure domestic tranquility and promote the general welfare," I could not endorse the legalizing or licensing that which destroys "domestic tranquility" and is a curse to the "general welfare."

Sixth, I would be compelled therefore to use my influence as far as I could to carry out the late decisions of the supreme court of the United States, which says that "the liquor traffic has no inherent rights."

No, gentlemen, I could not possibly do any of these things, and, therefore, I most respectfully decline a nomination for such a distinguished position as that of mayor of the great city of Fort Wayne, supporting 357 dram shops (city and county) with "ladies' parlors" attached thereto, and

over half a million going annually, not only worse than wasted, but stimulating young and old to enter in and follow the ways of debauchery, sin and death.

SOME WISE SUGGESTIONS.

Be it enacted by the legislature of the State of Indiana that as labor is the source and foundation of all prosperity it shall not be lawful to hire any person at wages so low as not to be sufficient for the necessities and reasonable comforts of life. Persons under age and employed at indoor labor shall not be thus confined for more than eight hours out of the twenty-four. The penalty for the violation of this law shall be in the discretion of the court or jury, but it is expected from them that it be rigidly enforced.

Be it enacted by the legislature of the State of Indiana that persons having the care of families who shall spend their means for the gratification of their own personal appetites and passions at the expense and neglect of their wives and children, shall be deemed guilty of a gross misdemeanor, and upon conviction thereof shall be provided with labor upon the public streets or elsewhere, and their earnings applied to the support of their families. This shall continue so long and so often as the court shall deem it necessary. "Abandonment" of their families shall come under the same head as the foregoing and be dealt with in the same manner.

Be it enacted by the legislature of the State of Indiana that in order to establish a higher standard of purity and justice at the ballot-box, and thus protect and uphold the true spirit of the elect-

ive franchise, all persons convicted of crimes or misdemeanors shall be adjudged unworthy of exercising the rights of an elector, and it shall be the duty of the courts to see to it that disfranchisement be added to the judgment in all such cases.

Be it enacted by the legislature of the State of Indiana that as "restitution" is a fundamental principle of moral law, it shall be the duty of every court of justice to see to it that in all cases where crimes or misdemeanors have been committed and the parties duly convicted, such fines be assessed as shall cover all the costs of prosecution, together with the damages caused to the injured party, and the same be worked out at hard labor either in the state or county penitentiaries unless otherwise paid.

Be it enacted by the legislature of the State of Indiana that as man, without the exercise of his intellectual faculties, is unfit to discharge the duties of a good citizen, it shall not be lawful to sell, barter or give away any commodity the use of which destroys life, dethrones reason and transforms him into a fiend and an enemy to his own kindred and kind. The only exception to the foregoing shall be occasions wherein surgeons, scientists or physicians of the highest character and standing shall deem the use of such commodities necessary in extremely rare cases.

The foregoing are briefly some statute laws framed for the consideration of the people in advance of our next legislature. It is in this way we think all our laws should be thoroughly examined and their points duly considered before, rather than after

their passage. We hold that the people ought to know in advance what kind of laws our legislators are about to give us, and even their "constitutionality" might be thus tested beforehand with advantage to the public weal. The darkness of our present system is apparent.

SOME WISE SUGGESTIONS—NO. 2.

Be it enacted by the legislature of the State of Indiana that in all cases of barter, trade or traffic where deceptions have been used and false statements made or devices employed in order to entrap or deceive, the parties to such transactions shall, on conviction thereof, be deemed guilty of an "attempt to obtain goods under false pretenses," and the penalty shall be the same as that which is now attached to that crime.

Be it enacted by the Legislature of the State of Indiana that as the spirit and letter of our American institutions are opposed to whatever is hidden, unmanly or deceitful, it shall not be lawful for one citizen to personate another, assume any name except his own, or sign, register or give in any fictitious signature or device in order to deceive the public. The violation of this law shall come under the same head as the foregoing and the punishment shall also be the same.

Be it enacted by the legislature of the State of Indiana that inasmuch as "delays are dangerous," especially in bringing criminals to justice, all persons charged with crimes or misdemeanors shall have as speedy a trial as possible in order to save unnecessary expense and also more effectually meet the ends of justice by the prompt attendance of witnesses,

thus preventing any schemes for escape which is so often caused by delay. Courts, prosecutors and grand juries are especially required to look after the observance of this law.

Be it enacted by the legislature of the State of Indiana that as "education forms the common mind, but good or bad depends upon its kind," it shall be the duty of all persons having charge of schools to foster and inculcate the highest principles of morality, such as honesty, purity and sobriety, and when found wanting in these particulars themselves they shall be immediately dismissed and their places supplied by those only who are fitted for such responsible positions. The cries of innocent children demand this law.

Be it enacted by the legislature of the State of Indiana that it shall be the duty of county commissioners throughout the State to provide as far as possible employment for all those who honestly seek to obtain it, and force it upon those commonly known as tramps, vagrants and imposters. "The lame, hock and blind" must cease to be beggars and sent to those institutions established for that purpose. Thus idleness, which is the prolific source of crime, will be removed and industry, thrift and prosperity more firmly established.

A QUESTION UNANSWERED.

The following question was submitted to General Harrison when he delivered his last speech here in the Masonic Temple several years ago. It was in writing and placed in his hand by Mr.

Wilson, who was chairman of the committee on reception. Mr. Harrison did not condescend even to allude to it, much less answer it. I inquired next day of Mr. Wilson if he knew the reason why, but he could give me no satisfactory answer. A friend at my elbow suggests that it was not to his liking to do so. The question was this: "Is it to the interest of American labor that two ships arrive at New York, the one laden with merchandise heavily taxed and the other with foreign labor coming in free?"

It is one of the strangest things in the world that as simple a proposition as this, and one which removes all the complications which surround the great tariff question, is not even alluded to by men who discuss this question and who, if they lay claim to any honesty in political affairs, ought not to shirk the logical answer it suggests. The simple words and plain statement of the question carry with them the condemnation of such a proposition. The first ship load is protected or taxed in the interest of merchants and manufacturers, the other ship load is dumped upon our shores free, and that means also in the interest of that same class, because when the supply of labor exceeds the demand laborers have to work at starvation prices or perhaps beg, or even worse yet; for when men are idle for a long time their moral condition is never improved thereby.

The writer has no prejudice against any man on account of his birth place, and he would extend the hand of welcome to every human being who is sober, industrious and anxious to labor, provided his record is good. But if

bad, then our country must exercise the same prudence and caution that the head of a family does in introducing a stranger to its board and fireside. Let us adopt this same rule in regard to our emigration laws and deal with American labor upon the same just basis of tariff or protection that is vouchsafed to business enterprises, instituted by capital and fostered by legislation. Then but not till then will labor begin to hold up its head.

A TRUE BALLOT.

After all that has been said or may be said on the "labor troubles" or any other ills that effect the social world, the great questions involved or the remedies to be applied, turn at last upon the elective franchise. Our government is predicated upon the will of the people as expressed at the ballot box, and it is there we must look for a redress of grievances. No man has a right to complain so long as he don't vote right. Permit me then in this short article to point out, as far as I can, some salutary hints in this direction.

It is idle to talk about legitimate freedom in this or any other country unless every citizen in it (no matter what the color or the sex) shall be secure in the enjoyment of a free ballot. We will not stop now to consider why it is that our female citizens, a very large proportion of whom are mothers and most deeply interested of all others in the nation's welfare, may pay half the taxes, as statistics show, and yet are disfranchised and have no voice or representation whatever in shaping our political wellbeing.

Let us simply consider the state of affairs as existed at the late election in this city. The time was, yes, was, when I could make a ticket of my own if those handed to me did not meet my views. Not so any longer. This Australian system, excellent in many respects, is nevertheless far more expensive than necessary and decidedly in the interest of consolidation. The papers are wondering at the small vote cast, but I fail to see a reason given that savors of the truth. The true reason is that very many of our best citizens were virtually disfranchised. They could not consistently vote for either party. In the interests of sobriety they certainly could not, and in the cause of labor they had no ticket either. A great lesson is to be derived from this. Combines in political affairs are even more injurious to the public welfare than syndicates and the like in oppressing labor. It is not a free ballot when voters are compelled to take their choice between two political parties only, both of which may be as corrupt as satan and fighting only for the spoils of office. Years ago we advocated an "omnibus ticket" and time has confirmed us in the belief that this is the only true American, Democratic or Republican plan of voting. It is just as honorable to scratch a ticket as it is to scratch for an honest living.

THE BALLOT BOX.

As a celebrated writer said, not long ago (speaking of 14,000 gin shops and 36,000 registered criminals in the city of London), "never will there be any way out of 'darkest London' or the bot-

tomless miseries and degradation of any other city so long as the grog shop curse is tolerated," so too we say that never will there be any way out of our political evils so long as the drunken bummers and criminals hold the balance of power at the ballot-box. And these latter depend upon the former. Nay, in fact they are the fruits thereof. The very first step in political corruption can be traced to these "grog shops." It is there nominations are made for mayors, councilmen and the smaller offices which lead in a straight line to the highest in the government. Keep your eye on those who now occupy these minor offices but are looking out for something higher for themselves or their friends. Where will you find them? Invariably at saloons, hobnobbing with the very lowest elements of society in order to gain votes. Men who have been oftener in jail than they have fingers and toes, march to the polls on election day, and their votes determine political and social questions of the greatest moment. What a mockery! what a farce!

THE POOR CRIPPLED SOLDIER.

I'm a poor crippled Soldier, returned
from afar,
With a stump where a leg used to be;
And an arm very much like a handle
ajar,
I'm hobbling through life as you see.
I fought for the glorious Union to save,
And they told me how nice it would be
For a Soldier to die, or to fight and be
brave
And receive the loud boasts of the
free.
They said Uncle Sam would foot the
whole bill,
And though father at home should
work hard;

The loyal and true our coffers would
fill
With abundance—it was "trumps on
the card."

But here in this mud I am hobbling
away,
And they talk just the same as of
yore;
Yet we're poorer than ever, high taxes
we pay,
To those *braves* who so "vauntingly
swore."

And the Union is gone! we buried it
there
Where the Surgeon my leg threw
away;
And the negro is boss at the very place
where
They told us the white man should
stay.

O, Sambo! O, Dina! the gods of the day,
How lovely thy features, how curly
thy wool,
How sweet to the senses, how fragrant
like May
Are the flowers which Puritans pull.

Thy nose, too, how flat—what a lesson
is here,
For the Yankee, if only he'd hear us;
And learn not to thrust his, as long as
a spear,
Into so many good people's business.

Our fathers have gone to their long,
long home,
And they learned while they lived
how to die;
But their unworthy sons seem to
study alone
How to wiggle and live but to lie.

REPUBLICAN PLATFORM.

The writer of these lines has become so disgusted with the chicanery of political men that he did not even read the Republican platform until to-day. One resolution only I propose to notice, for I claim that silence, while it may be the best policy, individually speaking, is by no means what MEN resort to who would discharge their duty to God and country. I do not allude to this resolution, (the 9th) as being ob-

jectionable in any way, either in letter or in spirit. On the contrary I endorse every word of it. I only object to its introduction at all, when not the slightest necessity exists for so doing. In this sense, like Grant, it is an insult to the denomination of Christians for whom it was intended, and reflects back upon the intolerance of the man and party that dictated it. Looking over our history for the 100 years now past, there is much in it we cannot afford to disregard. Our Puritan fathers and their descendents have a record they themselves had better hide, and their silence would be much more becoming and befitting than prattling about "disloyalty." The records show that scarcely had they gained a foothold on New England's "sea beat shore" when they resolved that the earth belonged at one time to the Lord—that the Lord gave it to the Saints; and that they themselves were the Saints. That if the flag of our country or its constitution has been spit upon, it has been by the "Native American party," the "Know Nothing party," the "Abolition party," the proscription party; the party of one idea; and to be still more specific and personal if you please; the Greeleys, the Garrisons, the Wilsons, the Phillips, the Chandlers, the Beechers "*et id omne genus*." One thing is certain and stands out in bold relief on the pages of our history. We point with pride to the record and we challenge even from the pen of our enemies the proof that the slightest stain, however small, is to be seen upon the bright escutcheon of that very same denomination, such resolutions are intended to dishonor. Passing

strange isn't it, how many persons there are in the world who themselves are the guilty parties that muddy the water, and then in the confusion and slime of their own making endeavor to escape unseen; who themselves strike the match and then are the loudest to cry fire.



A PROTEST TO THE LEGISLATURE.

The following protest was written and intended to be offered in the House of Representatives of Indiana, on the very day the thirty-four Republican members resigned their seats. Among these glorious thirty-four, we do not see the name of Mr. Taylor (not much), for on looking at the record we find that in the contested election case of Walter vs. Taylor, Mr. Taylor had the *magnanimity to vote for himself*! Such men don't resign for any cause, and such a record don't hurt Mr. Walter half as much as it does those who make it. Besides this, it is well known that all votes in the House are called in alphabetical order. It was quite perceptible, therefore, that when the letter "T" was reached, Mr. Taylor was triumphantly elected. And yet, what wonderful generosity, and what *extreme modesty* Mr. Taylor displays by *voting for himself* under such circumstances:

To the Hon. Speaker and Members of the House of Representatives of the State of Indiana:

The right of petition or appeal which embraces also the right of protesting against injustice, is recognized by every civilized government, and is accorded to the least of her citizens. The undersigned, therefore, has not deemed it necessary to avail himself of the names of friends, either personal or political, in order to entitle him to a

hearing. It is enough for him to know that he is an American citizen, and as such has nothing to fear except when the laws themselves are ignored and disregarded.

The object of this appeal is simply and briefly to call the attention of your honorable body to the subject of "contested election cases" in general, and to my own case in particular, as follows:

1. It is obvious to everyone that all such cases should be settled at the very earliest moment possible, and before the Legislature has undertaken any business of importance. Persons unlawfully exercising the rights and functions of legislators, until near the close of the session, while at the same time the other party is deprived of his seat, and his constituents debarred of representation, is an anomaly in legislation, which, viewed from a standpoint of common sense, deservedly causes much speculation.

2. It is admitted on all sides that the committee or the House trying these cases are the same as courts or juries—like them acting under the solemnity of an oath—like them bound to "render a verdict according to the law and the evidence," and like them required to regard the parties as honorable gentlemen and acting from the highest motives, until the contrary shall have been clearly shown. If, on the other hand, this position be not the correct one, then indeed the law which requires depositions to be taken in the county or district, in order that they may be used before such courts, is simply a mockery, and the whole becomes a mere farce instead of a protection against violated laws.

3. In the contested election case

in the Senate of Bird vs. Sarnighausen the testimony was, word for word, the same as in the case in the House of Walter vs. Taylor, and also for the same identical purpose and object, namely—to prove fraud and corruption. In the former case, however, it seems to have elected the contestant, while in the latter case it elected the contestee. This is very difficult to be accounted for, if the principles above adverted to are sound and tenable. But what is more pointed still, if possible, is the additional fact that in the latter case there were also some constitutional provisions bearing on the case which have not been disposed of, either by the committee or the House, and must and will always remain a cause of contest until defined and settled.

4. I allude to the point of ineligibility or rather what meaning is to be given to the word "ineligible" which occurs so often in our constitution. We find it in Art. 2, Sec. 7, 8, 9, Art. 4, Sec. 20, Art. 5, Sec. 1, 7, Art. 7, Sec. 14, and perhaps in other places which I have not observed. But these are quite sufficient for my purpose, for in all these cases I confidently submit that the meaning is uniformly the same, to-wit: "not electable,"—"not to be voted for." And I furthermore say that it is clearly manifest that the object and intention of those who employed this word, whether in our own constitution or that of other States, was solely and exclusively to prevent persons from holding any office, the powers and influence of which might be used as a means of obtaining a seat in the General Assembly. It was and is clearly the intention and meaning of these provisions to

compel those who hold such offices to make their choice and resign at once when they become candidates and not after the election, when they may conveniently make a second choice and thus defeat the very object and aim of the law. Any other interpretation than this is clearly untenable and renders these provisions in our constitution a mere nullity. And I also submit the question still further to those who participated in the convention which framed our constitution, if this was not at the time, and still is, its obvious intent and true meaning.

5. Cases have been cited as precedents both in Congress and elsewhere, as though they had a binding force in such matters, upon other legislative bodies. But it is eminently true and in strict harmony with Democratic principles that as every legislature is sovereign and independent in its own particular sphere, subject first of all to its own constitution and bound by the letter and spirit thereof, all such examples do not apply and are by no means obligatory upon the legislators of Indiana, more especially so indeed when words of such distinct signification as those alluded to in our own organic laws, have to be perverted or entirely set aside in order to make it subservient to such decisions. It is, therefore, the more surprising that the Democratic party in the House should have yielded up so readily the plain provisions of her own constitution in this instance while she so steadfastly maintained it in another.

6. Finally I submit that upon the interpretation herein given the word "ineligible," the people of our county as well as others,

both in this State and in her sister State of Ohio and elsewhere, have heretofore acted, and it would indeed be a subject of great interest to see it explained or demonstrated logically, as having a meaning *the opposite* to that which I have given.

All of which is most respectfully submitted, and it is further asked that the same be put upon the journals of the House as a brief summary of what may be said in behalf of the minority report in the contested election case of W. B. Walter vs. R. S. Taylor, and as a protest to the final proceedings and determination of said case in the House of Representatives.

CLEAN LAWMAKERS.

They will serve the people, if elected, rather than themselves. They will respectfully answer questions asked them by the people. They will not stoop to the bummer element. They will legislate for the common good rather than their party. They will lessen the taxes 50 per cent. and "promote the general welfare" 100 per cent. by removing the great stumbling blocks in the way of moral and financial progress. They are clean men themselves and will not be found hob-nobbing with any sort of political chicanery. They consider themselves as the servants of the common people rather than the agents of any political party. They pledge themselves to do all that I have named, and now let me ask you kind reader, will you not vote for them this fall and thus "insure domestic tranquility and promote the general welfare," according to our bill of rights and the constitution of the United States?

THE AMERICAN FLAG.

Flag of my country, banner sublime,
Boast of the free, in every clime;
Streaming triumphant, over the sea,
Ever so beautiful, ever so free.

Flag of my country, red, white and
blue,
Rainbow of promise, ever so true;
Arching the ocean, spanning the sea,
Emblem of union, always to be.

Flag of my country, like the blue sky,
Sparkling with jewels, glittering on
high;
Stars setting brightly, in heaven's
blue,
Oh! may they ever, prove holy and true.

Flag of my country, stripes too are
there,
Oh! may they ever prove stainless and
fair;
No spoiler's arrow rend thy bright
fold,
No spot or foulness ever behold.

Flag of my country, plant it up there,
Firmly we set it in the place where
"Justice and mercy" are the true
germs,
One to sustain us, the other confirms.

Flag of my country, blot out no star,
Add rather to it, let nothing mar;
May its proportions always remain,
Stars light to guide us, stripes to main-
tain.

Flag of my country, red, white and
blue,
May all thy colors, fast, firm and true,
Never no never, emit a dark flood,
Reflecting thy stripes, as emblems of
blood.

Flag of my country, let thy soft form,
As vines hold the tree, when riven by
storm,
Bind us together in fondest embrace,
LOVE be the motto—LOVE win the race.

◆◆◆◆◆

**GEN. GRANT AND HIS THREE
GREAT BLUNDERS.**

Passing over the great mistakes he made during the war and which his last mistake of getting into print will surely bring to the surface, General Grant's first great blunder was to seek the nomination as a "third term president."

The people of the United States had agreed, so to say, that whatever had been his shortcomings, morally or otherwise, to pass them over in silence and look only to the fact that as somebody had to be at the head of the forces when the final day came for surrender, he should receive the honors. They had showered upon him gifts without number and as he was so very human that he could not withstand prosperity he accepted them all without a murmur. Nay he sought other fields where he knew more kingly presents awaited him. After his triumphal march, so to say, around the world and with all the money he wanted, together with gifts without number or measure, one would suppose that he would retire to private life in imitation of the great Washington whose name was often desecrated by being mentioned in the same connection. The result was that he got most ingloriously left behind and the enemies of a third term consigned him to private life, whether he would or not.

His second great blunder was to aspire to be the head of a great financial firm, with "millions in it," and which involved him not only in financial ruin but has tainted him with fraudulent "government contracts" and brought to the surface his connection with "whiskey rings" and the like when acting as President of the United States. And now comes the cap sheaf of all his other blunders and for the sake of \$30,000 paid to him, and somebody whose cat's paw he is, exposes himself to the raking fires of those whose bravery and military skill he tries to disparage or appropriate to his own use. "Sic transit gloria

mundi." How true it is that veritas est magna et prævalebit. Yes, the truth will triumph because it is eternal—

"Truth crushed to earth will rise again,
The eternal years of God are hers.
While falsehood prostrate writhes in pain
And dies amid her worshipers."

Yes, the true history of the Southern rebellion will yet be written. The very means used to conceal the truth will yet be the very means by which the truth will be made manifest. And it is the truth we seek for, because "ye shall know the truth, and the truth shall make you free."

OUR POLICEMEN.

Honesty, Bravery, Sobriety and Agility.

These are the qualifications necessary for successful policemen. We sincerely hope that our new Board of Commissioners, when appointed, will be governed by this respectful hint. Agility, though mentioned last, is by no means the least, for it is utterly impossible for a man to catch a thief when he has to carry about 200 pounds gross avoirdupois weight of bloat. It can't be done. It is not bulk, nor size, nor fat that is so much needed, but nerve and honest purpose. If the night watch must have "something warm," let them drink hot coffee, for it is ridiculous and absurd to give employment of this kind to men who hob-nob with the worst enemies of social order, the saloons, in view of getting their liquors and cigars free, and maybe other "smiles" also. The time is coming, Father Abraham, when

every man holding a responsible position will have to be a "total abstainer" or step aside. The largest corporations in the land are adopting this rule, and all our municipalities will be obliged to follow this wholesome example if they expect to succeed. At least, such is the honest and frank expression of your antiquated friend.

POLITICAL TIES AND DEMOCRACY.

If there are any good reasons why men should form associations for social, intellectual or charitable objects, there are equally good reasons why they should do so in order to carry forward those political measures which are deemed necessary for the general good. That men will disagree, so long as error remains in the world, there can be no doubt; and yet it is easy of demonstration that if truth be one in essence, therefore indivisible, and if all are capable of embracing it, then there is no good reason why men should differ on political or any other questions. It is because of error that so many contentions and strifes prevail. Error is the Pandora Box from which proceed all the other evils of the world. The lovers of truth, therefore, have a work and a mission in the political field, as well as the philanthropist or the religionist in his particular sphere. Man's duty to his country is a very important one to fulfill, and the true patriot has been deservedly sung in song and eulogized in prose ever since the world began. But the *true* patriot is quite a different character from the modern politician. To think only of one's self and care not for the future welfare of the country, is rightly

to be condemned by all wise and good men. To be a *true* patriot, therefore, requires sacrifices for the general good, just as in the family we live—not for ourselves alone, but for others.

Truths like these, lying at the basis of political ethics are readily acknowledged in theory, but the mode and manner of accomplishing any great work is much more difficult of solution, as well as of execution. Political parties there are and always have been, for the reason given above; yet if those who compose parties were thoroughly imbued with the principles of truth, honesty and sincerity, they would soon come together. But unfortunately there is much of ignorance and prejudice, consequently error and chicanery in the world. These have all to be met and overcome, and this is a work only to be accomplished by union of purpose and concentration of will, power and influence. *Light* is very much needed, although everybody thinks he is living in the enjoyments of its meridian splendor. Political teachers and schools in the shape of *district organizations* are greatly in demand. And if it be wisdom to confide in those who are our equals in honesty and our superiors in wisdom, then let this also be a means of obtaining a knowledge of that political *truth*, which alone can make men free.

This great object can only be accomplished by diffusing a correct understanding of the principles and true theory of our form of government, and in one word, *qualifying men to vote*. For, be it remembered, above all things else politically, that the first and highest object of a freeman, is not only that of the elective fran-

chise, but more particularly and especially *how to exercise* this great privilege.

1. First, then, it is the greatest of all political sins, either not to vote at all, not to know how to vote, or to vote through malice, envy or spite.

2. That so long as elections are conducted with *secret* ballots, there will be fraud and corruption connected with the ballot-box.

3. That to vote an *open* ticket is, therefore, the true manly way of voting and ought to be encouraged as a protection to all honest men.

4. That the *purity of the ballot-box*, like the honor and authority of the Supreme Court, must be better preserved, or farewell to civil liberty in this country.

5. That for every man to vote the ticket made for him by his party delegates, is the best in the long run, for the acts of conventions are the highest expression of the people's will.

6. That the defects of a work are more easily discovered *after it is done*. Hence, the necessity of examining well the claims and the qualifications of candidates *before* rather than after conventions.

7. That the qualifications required should be honesty, integrity, sobriety, intelligence and *pure Democracy*.

8. Democracy, because it is a "government by the people," and as such opposed to usurpation, consolidation and despotism.

9. Democracy, because it had its origin when God breathed into man the breath of life and made us all freemen.

10. Democracy, because it believes in the unity of the Human

Family, but not in the equality of the races.

11. Democracy, because in the name of justice it claims, that as this country was made by the enterprise and industry of white men, it belongs exclusively to them.

12. Democracy, because it is the friend of the white emigrant and will not submit that he be degraded to the level of the negro, the Hindoo and the barbarian.

13. Democracy, because it has fought the battle nobly, and will continue to fight against proscription and religious intolerance.

14. Democracy, because it is the friend of "religious liberty," and therefore opposed to a "union of Church and State," come in what name or shape it may.

15. Democracy, because it made the "Federal Union" great and glorious, and can alone restore it to peace, prosperity and happiness.

16. Democracy, because it maintains that fundamental principles and clearly defined constitutional rights are not to be set aside by absolute majorities.

17. Democracy, because where the constitutional rights of minorities are thus ignored, the Government becomes a despotism, no matter what its pretended name.

18. Democracy, because it insists that the people's Constitution is the highest expression of the sovereign will, and shall not be disregarded with impunity.

19. Democracy, because it insists that the States have rights, organic, co-existent, and original with the foundation of our Government, and must be maintained.

20. Democracy, because the thing created can never be above the power creating it, but always remains its subject and inferior.

21. Democracy, because all officers are but the agents of the people, elected to do their work, and subject to their will and behests.

22. Democracy, because it insists that labor and production shall not be subjected to the grinding despotism of remorseless capital.

23. Democracy, because it will never subscribe to an odious tariff or financial system by which the rich are made richer and the poor man poorer.

24. Democracy, because labor and production are the sources of all prosperity, and Democracy is their true and sincere friend.

25. Democracy in fine, because it insists that governments have been instituted in order to protect the weak against the strong, the poor against the power of money, the ignorant against the artful, the wiley and the deceitful, and the innocent against the seductions of the wicked and depraved. At least this is my style of Democracy, and the reader will by no means have to guess at it.



A FIVE MINUTE SPEECH.

Instead of acting on the defensive I shall on this occasion inquire what there is in the record of the Republican party to justify its claims for another four years' control of the government.

First of all that party insists upon keeping up the anger, strife and bitter warfare of a quarter of a century long past, and some go so far as to say that they will instill the same deadly hate into the minds and hearts of their children's children. So that the union which they claim has been preserved by

them is a union of disunion, acknowledged to be so by the course they are pursuing. They admit that without the aid of the Democratic party they never could have subjugated the south, but they indignantly scorn the hand that helped them and imperiously deny them any participation in the affairs of the government. Their pride and arrogance know no bounds and inasmuch as their claims embrace everything financial, commercial, patriotic and statesman-like we will consider them briefly under these several heads:

Financially—The freedom of each and every negro cost the government \$2,000, when they readily could have been purchased for less than one-fourth that amount, and that too, constitutionally, justly, and according to law, to say nothing of blood-shed, the destruction of over half a million lives and untold other thousands of happy homes and cheerful firesides. Another great financial stroke was to “borrow” untold millions to carry on their accursed war and then issue greenbacks and bonds upon the “credit of the government,” which on account of the great resources of the country became par in spite of them, and which has finally settled down into a monied oligarchy, wherein the distance between the rich and the poor has become greater than ever known before in a free country.

Commercially, too, the advance whatever it is, has been in spite of their favoritism to capital as against labor. No sensible man but sees that capital will employ labor at the minimum and sell their goods at the highest prices so long as labor is not also protected. When capital shall be com-

pelled to pay to labor a pro rata of the advantages of this protective scheme then and not till then may we claim that labor is benefitted by it. Ten thousand girls in New York and as many more in Philadelphia and other cities between the ages of twelve and twenty working for \$2 a week and living in garrets and paying rents to exacting landlords is not a pleasant contrast to the picture we are invited to look upon by Republican orators. Besides that we see all around us thousands of idle men and women (not tramps) who would gladly kiss the hand that would give them suitable employment at fair wages. And all this in the face of the fact that there are to-day in this country twelve bushels of wheat and thirty-six bushels of corn for every man, woman and child in it. Abundance for everybody, but thousands of people without the necessities, much less the comforts, of life. And yet in what beautiful language we hear depicted the cottage home of the laborer (the miner for example in the Hocking Valley) surrounded by the evidences of thrift and a joyous family. Were we able to write a book it would be entitled the art or science of lying, and should be dedicated to James G. Blaine.

Patriotic statesmanship! These words sound to us more like mockery than anything else. A party of spite and sectional hatred, a party of “blood letting” and “bloody shirting” instead of honesty, purity and peace, a party of bonds for the few and bondage for the many, a party of railroad government, “land jobbing” in which officials in high places from president down figure conspicuously as recipients of favors from monop-

olies and "millionaire," "mobilize," "syndicate" and "star route" rascality, should be the last to ask recognition or be entitled to any claim whatever, to such words as patriotism or statesmanship. My five minutes are up and I must close. Thanks for your very kind attention.

"HE PUT UP AND WAS RELEASED."

This expression of the police officer means that if the prisoner had had nothing to "put up" he certainly would have gone to the "lock up." Then it also means that crimes are condoned by money. And this again means that the crime itself is not against society but against dollars and cents. Otherwise dollars and cents could not buy off the criminal. Am I logically right? If not, then please rise up and explain. "Fifteen dollars and costs (the wages of sin and shame) were put up in each case," and they went on their way rejoicing. Certainly they did, but what a mockery and travesty upon common sense and common decency. Then money, too, with all its other great forces, is the scale with which to measure the wickedness and vileness of crime! Shame.

The writer has, for some time past, been trying to expose the absurdity of many of our laws, and has endeavored also to outline others to take their place. Not because he is wiser in his own estimation than the average law-maker, but simply to call the attention of abler advocates to the great cause of reform. He firmly believes that any change for the better is not possible under existing laws, and he most earnestly

and respectfully solicits the aid and assistance of all men who have at heart the well-being and prosperity of our common community.

SHORT ADDRESS

TO THE INDEPENDENT VOTERS OF THE
TWELFTH CONGRESSIONAL DISTRICT.

No candidate having been put forward for a seat in the next Congress from this District, except Mr. Hamilton, I have been urged by friends whose judgment I regard as better than my own, to take the field against him, as an Independent candidate for that high and responsible position. The name of Hamilton is more widely known than mine, and the wealth inherited by him gives him position to which I have never aspired. Whatever I have in these respects I am indebted only to my own personal exertions. Mr. H. has also relations with secret societies and the like, which it is supposed by some, will give him the advantage over me. Still, I have too high an opinion of those who I know belong to these associations to believe that they allow such things to influence their political action at the ballot-box. For my own part I will say that I have been voting now for nearly forty years, most of which time has been spent here in Fort Wayne, and I declare it in the most solemn manner, that never in my life have I looked upon a ticket and asked myself the question, what is this or that man's religion. My belief on that point is, that once a citizen, either by birth, adoption or otherwise, all men on this broad continent of ours are theoretically, politically and religiously equal.

I trust, therefore, that nothing

of that kind will enter into this political contest. I have known Mr. H. from his boyhood, and our relations, although not intimate, for the reasons already alluded to, have nevertheless been friendly. Nothing on my part shall ever mar or change them on account of my becoming a candidate for the same high office to which he aspires.

Our social, personal or business relations, however, are quite different in many respects from our political relations. When a man comes before the people as a candidate for office, he is bound to give expression to whatever political faith there is in him, and let the people know what measures he will labor for and what he will oppose.

As Mr. H. has not as yet indicated his policy, (and it is certainly time that he should do so) I propose at once to lay down, as briefly as possible, the principles that will control me now and hereafter, whether as an humble voter at the ballot-box, or as a member of the next Congress.

I hold that as the elective franchise is at the very foundation of our liberty and prosperity as a people, this great privilege must be exercised with a reasonable degree of intelligence and becoming independence. In my early years of manhood, I thought that much depended upon a very straight record as to party affiliation. Indeed, I kept this up from Martin Van Buren down to Horace Greeley. I had voted for nine successive Democratic Presidents, and I had fondly hoped to vote for the tenth. But that spirit of "bolting" which infused itself into the body politic in 1860 culminated at Baltimore in 1872, amid the most gigantic political tumbling ever known in history.

Looking around after the smoke had cleared away, I found myself outside the party field and my old political homestead filled with gods and demigods, such as "policy," "expediency," "availability" — "anything to beat Grant," etc. I did not vote for Greeley and I would not vote for Grant; I felt myself disfranchised and I did not vote at all. Thus in my own mind, at least, I preserved my self-respect and independent manhood. I am now firmly convinced that no man can be a good citizen and exercise the duties thereof and yet adhere to that egregious and most pernicious political heresy, "my party, right or wrong, my party." Therefore am I henceforward and ever an independent party man, looking only to the right, be it advocated by whomsoever it may.

For the balance of what I have to say, I must condense, or this address will be entirely too long.

1. As between labor and capital, I am on the side of labor, but not antagonistic to capital only when oppressive to labor.

2. As between the different kinds of labor, I am on the side of the husbandman first, last, and all the time. It is from mother earth we derive all that sustains us in the present or future.

3. As between the poor and the rich I am distinctly on the side of the poor, because the rich can always take care of themselves. Calico and domestics should again become honorable. Silks, satins, and the luxuries of life should pay the tariff for the support of the government.

4. As between minorities and oppressive and absolute majorities, I am on the side of minorities for the self-same reason, namely: majorities can take care of themselves

and they not unfrequently become the most arbitrary despots.

5. As between industry, economy, and sobriety on the one side, and prodigality and laziness on the other, I am in sympathy with the former, and if elected to Congress I will do all I can to reduce the expenditures of the government at least one-half.

6. As between common schools for the poor and high schools for the rich, I am for common schools in the common branches and for common people, according to the constitution, and not in violation thereof.

7. As between water and whisky I am on the side of good, wholesome water. I never treat or suffer myself to be treated. The reason is obvious and needs no explanation.

8. As to the admission of Cuba or any other adjacent country the best rule I know of is the one the Granger gave: "When the farm on which you live is kept in first-class order, and still you can attend to more, then it will be time enough to look after more land."

Any other questions that may suggest themselves during the canvas, I will answer promptly and sincerely; provided, always, that the language be courteous and respectful.

I invite Mr. H. to a friendly discussion at the several appointments. We shall talk about banks, bonds, railroads, and all those interests which tend to make the rich richer and the poor poorer.

I earnestly request the papers throughout the district, and all other parties who are favorable to these views, to give them as wide a circulation as possible. I am poor compared with my adversary,

but I promise to pay them back in my fidelity to these principles, and in my humble but earnest endeavors to see them practically realized.

SPEECH DELIVERED

AT FORT WAYNE, SEPTEMBER 11, 1874.

Fellow Citizens of Fort Wayne:

Experience has taught me that reporters are generally very clever men. They can make a good speech out of very bad materials, and a very bad speech sometimes out of very good materials.

I desire at all times to be held to a strict accountability as to what I do say, but not as to what I do not say. Therefore, it is that I always prefer on occasions like this, to speak from the record. I know it is not quite so pleasant either to speaker or hearer, but all things considered, I have found it the best, both for the critic and the critic criticised.

Although a resident of this county for more than thirty years, I appear before you for the first time in this city to speak on the political issues of the day and to throw such light upon the relations we bear towards each other, and more especially those between Mr. Hamilton and myself, as I may deem best and proper under the circumstances, both of us being candidates for the same high office. I desire to say now in advance that whatever reflections I may seem to cast upon him or anybody else, they are not uttered from any unkind feeling on my part, but solely because of that strict political rule by which all candidates, myself and others, are to be estimated and measured.

The kind of speeches you have been accustomed to hear from the

lips of political speakers, have been for the most part eloquent efforts to show what wonderful things have been done for the country, by this or that party. If any of you, my countrymen, have come here with expectations of that kind, so far as I am concerned, you will go away sadly disappointed. My theme is rather the great political evils which party spirit and party strife and party spite have brought upon the country.

Commencing with its earliest history, we find the most bitter animosities existing between the leaders of the different political creeds and theories, then about to be established.

Gen. Washington, the first President of the United States, with that keen perception that seemed to penetrate the future, warned us to beware of sectional and other parties. Let no man taunt me then if I follow the advice of him whose fame is from pole to pole and from the rising to the setting sun. If this solemn warning had been heeded, we would not to-day be mourning over the loss of more than a million and a half of our bravest sons, the destruction of as many more of America's fairest daughters, and a public debt that foots up billions, to say nothing of untold millions of private and public property and the prosperity of not less than one-fifth of all the States in the union set back a hundred years. And yet, my fellow-citizens, with all these things staring us in the face we continue to endorse that infamous political heresy, "my party, right or wrong, my party"—militating against all the best interests of the body politic, characterized as it is by secret caucuses, private rings and

ringmasters—selfish and sinister ends, indeed any and everything except the public good.

For my own part, I have weighed this subject most thoroughly and after having been a strict party man all my life, commencing with Martin Van Buren and going down to Horace Greeley, I now firmly believe that the whole party system is rotten to the very core. I thought then that much depended upon a straight party record. Hence it was that up to that time I had voted for nine successive Democratic Presidents, and had fondly hoped to vote for the tenth; but the gods which my party had been worshipping ever since it fell from grace in 1860—such as "expediency," "availability," "policy," "anything to beat Grant," etc., etc.,—finally terminated in one of the most gigantic political land-slides ever known in the history of the world. At the National Convention in the city of Baltimore, they gave us for our standard-bearer, not only a man prominent in the ranks of the adverse party, but the very embodiment, the originator and the father of that same party. What more? We were provided with leaders high up in the temple of the Democratic party who went through the length and breadth of the land shouting hosannas to Horace Greeley, on account of his great honesty. Yes, honesty was the only string on which they played, and I often asked myself the question, What does such language mean; what is the logical conclusion to be drawn from it? Why, my fellow-citizens, if it had any meaning at all, it was this and nothing else; the Democratic party have no honest men in it, and we must needs go into the ranks of

the Republican party—the party we have been denouncing for years and years for its political corruption—in order to find an honest man. The result of all this is well known. The Democratic party was most ingloriously defeated, as it ought to have been and well deserved to be. As a life long Democrat, I felt myself disfranchised by my own party. Consistently with my own self-respect I could not vote for Greeley, nor for Grant. It may seem like political prudery on my part, but I did not vote at all. In my own mind at least I felt satisfied with the course I had pursued, and I am still to-day more proud than ashamed of having done so. I often thank God that he has vouchsafed to me more than an average of years, because I can now take in the situation of things far better than when young and enthusiastic. A man of my age cares less for consequences and is more determined to do the right when he knows his intentions are pure and disinterested. I have, therefore, settled down firmly to the belief and, I here declare it to you in the most solemn manner, regardless of sneers and jeers, that no man can be a good citizen and discharge the duties thereof and yet be the slave of party. Let me invite you all here to-night to throw away at once and forever this terrible nightmare and political straight-jacket and again standing erect in the presence of Him who created us all freemen; be such, act such and vote such. Let no man taunt you with the word “bolting.” Tell him to remember Baltimore, where the national delegates of a party that had struggled for more than eighty years for what they called sacred prin-

ciples sold them all out and left them to the mercy and cold charity of the bears, as they do in the stock exchange in New York and elsewhere. Point them, also, and that, too, with a finger of emphasis, to the Charles’ton convention in 1860, when Stephen A. Douglass coquetted so finely for the influence of the adverse party, and when Ben. F. Butler, who, now stands so high in the Republican household of faith, voted fifty-five times for Jefferson Davis. What I understand by “bolting” is to pledge oneself to a cause, and then go back upon it; pledge one’s support to a friend and then forsake him. This, indeed, is dishonorable, and I trust that no one will understand me as inculcating any such thing. This, indeed, is disgraceful, and I challenge the world to prove any such thing on me.

But I have the most incontestible evidence to fasten this guilt on thousands of political wire pullers in all political parties. I turned my back upon party at a time when God knows I was under no obligation to any of them. It was the logic of facts that started me in the right direction. And, now, believing firmly that I am in the only safe road, I most earnestly invite all of you to come to the fountain and taste what true political liberty is. Nay, more, I demand of you that as God has stamped upon you in the language of Ovid an “*os tuere coelum*,” you throw off the political yoke of party, and standing erect with your face to the heavens determine to be what God has made you freemen, and not abject slaves—subject to the lash and goaded on to swallow the “regular nominee,” no matter whether

he be an orangoutang or a cyclops.
* * *

The false Gods which the Democratic party have been worshipping these many years past, it still continues to honor. The very same thing it did on a big scale at Baltimore, it still continues on a very small scale here at home. For what claim has my friend Mr. H. on the Democracy of this district? unless it be, perhaps, that he voted both for Greeley and for Grant. Indeed so anti-Democratic is his record that not a man in this Congressional District, but looks upon him in the light of a political imposition.

Oh, how low has this old time-honored Democratic party fallen, when it most needs go into the ranks of the adverse party, and that too even into the suburbs and chapparal of it in order to find candidates for office. But Mr. H. after all is the regular nominee, and that alone, in the estimation of many, shuts out all debate.
* * *

I do not wish to see my Republican friends either chuckle too much over these exposures of my Democratic friends. It would be well for them also to remember that they too on a certain occasion swallowed a man by the name of Andy Johnson, one of the most disgraceful political straddlebugs that ever went down the throats of any party.

Two of the principal reasons why so many people (like a machine in a groove) vote for the "regular nominee" no matter who he may be, are first, because of that abject slavery and political thralldom, which is the result of ignorance and deception, brought about by designing demagogues.

This class of people are more to be pitied than blamed, because

they are the victims of the political dead beats. They are to be pitied, I say, for they can give no other reason why they always "take it straight," (no water or sugar), no, no, they always take it straight; and why? Simply because their fathers before them always took it straight.

The other class are those political bummers who have several axes to grind, and are willing, for the good of their country, to take it straight, crooked or any other way, so they only get it. Get what? Why anything—money, whisky, cigars, lands, lots, or even new or old clothes. These are the professional politicians and party hacks who dance every time the "leaders" pipe and are heard to sneeze every time their masters take snuff. It comes so natural. A few of the most importunate of these are even on the "Slate," and it is on this account that we notice a jolification at the "ring headquarters" every time one of them dies. Poor fellow—ain't we all glad!! The leaders here spoken of are for the most part men whose profession and business is to make that which is black seem white, and that which is as pure and white as the snow, look to be as black as midnight darkness. I have the highest respect for the profession of the law, but the practice of it is calculated in too many cases to stamp this character upon a large number in that profession. Becoming politicians, they carry this practice into the political field and it is on this account that such a vast amount of political wool is being drawn over the eyes of the people. The more knowledge a man possesses, and the more artful he is by nature, the more dangerous he is, unless he has a cor-

responding degree of rectitude and fidelity. Oh, how debasing, how corrupting, how degrading, how unmanly, how destructive of every spark of true patriotism is that infamous and accursed profession—the political gambler—the political seducer of honest minds and honest hearts.

FELLOW CITIZENS: I have reason to believe that this assembly is composed largely of persons whose situations in life I understand just as well as if I were an inmate of their own households. No class of men in this wide world work harder for what they obtain from “mother earth,” than the husbandman. I know well from my own personal experience what it is to battle with grubs and weeds, and insects and droughts, and hard winters. I have seen it in all its various phases; and if there be a heart on earth that can sympathize with the farmer I believe it is mine. I have studied this branch of the question most seriously and profoundly, because my heart has always been in it.

All other interests are represented in the halls of Congress. The bondholders, the bank interests, the railroad stocks, the manufacturers all are well considered, well represented and carefully protected, while the agricultural interests—the basis and foundation of them all—are forgotten and overlooked. Shall I give you the reason plainly before I tell you what to do? It is because you are not as “smart,” to use a common phrase that smacks more of chicanery than it does of sound intelligence and worth.

And why are you not as smart and well educated? Because you have not the same advantages. How can it be otherwise, when

you have very often but from three to six months schooling for your children, and very poor at that, while in the towns and cities which your labor has built and made grand and beautiful the sons and daughters of the rich are educated in the very highest branches of a collegiate course—a thing, by the way, that was never dreamed of by the fathers of the system, and is in no sense whatever contemplated by the Constitution.

I will not enter upon this question, although it is a national question and one to which the President of the United States himself made allusion in his last message. I do not see, however, why it should not be a subject for discussion. Some how or other a man is to be proscribed if he dare even allude to it. There must be something very tender and glassy about it, or certain nervous people would not be so sensitive and proscriptive. I will simply say this, and I say it fearlessly, that anything unconstitutional is unlawful, and therefore ought not to be sustained; and I further assert that all I now claim, or ever have claimed, is that the law shall operate justly and impartially.

When the farmers’ sons and daughters will rise up and declare that they have the same advantages under the law, and the same means necessary to obtain a high grade of knowledge that we have in the cities, then I, their humble advocate, will have nothing more to say. But when we see that the Democratic platform attempts to do away with the office of County Superintendent, an office which has proved to be so valuable to the people in the country, then I think they have a right to speak in thunder tones at the ballot-box.

But I promised you the remedy, and I will now give it. The elective franchise, my countrymen, is the palladium and foundation of our liberty and prosperity as a people. This great privilege, like all other salutary blessings, needs be exercised aright if we would gather fruits from it. It must be exercised with a reasonable degree of intelligence and manly independence if we wish to be truly freemen. There should be no man in this great republic of whom it can be said that he is a mere machine by whose hand a ticket is dropped into the ballot-box.

If you are what you say you are, independent freemen, then require of those who seek your suffrages and support to place before you the groundwork the basis, the principles on which they stand. Vote for no man unless he places himself square upon the record to do what you wish him to do. If he be unwilling or neglects thus to commit himself, then use your lead pencils, for you may rest assured that he is not to be trusted. Substituting other names for those on the tickets placed in your hands for the most part makes the ticket better and stronger, and I verily believe that the day is not far distant when scratching tickets will be as common then as scratching for a living is now among a tax-ridden people. In fact, I am so much of a Democrat still that I would have a dozen names for each office on the ticket, and then let the voter scratch to his heart's content. And, indeed, as I am trying my best to be plain and frank with you, I believe that if this were the case in the present canvass the people of this district might secure for themselves a man better qualified than either myself

or Mr. Hamilton for the high office to which we aspire. Indeed, when I look around me and see such men as Lowry, and Colerick, and Zollars, and Edgerton, and Jones, and Jenkinson, and Saylor, I ask myself, in the language of the scripture, "Why stand ye here all the day idle?" The answer comes looming up from the depths of that political hell—caucusses, rings and primary elections. Yes, my fellow-citizens, being an old school teacher, and therefore somewhat pedantic and dictatorial, like all the rest of them, I speak in the imperative mode, and I say scratch every time it itches, and the more it itches, politically, the more you ought to scratch. It is your only temporal salvation. And now to conclude upon this scratching and political slavery question, voting is your selection of a hired man to do a job of work. Apply the same rule precisely. Personally, you don't care so much about the man; the main question is, can he do your work, and will he do it honestly, faithfully and economically, and that, too, without watching?

Having now fortified you pretty well on the scratching question and given you a rule on the voting question, which you will do well to remember as long as you live and by which I also wish to be remembered, I propose to give some sound reasons why you should in all cases scratch Mr. H's. name and insert mine on your tickets. Mr. H. inherits great wealth from his father's estate, while I am comparatively poor; but that ought to have no special weight. Mr. H. treats his friends, and can afford to do so. I do not, and I would not if I could. I would not purchase my election in that or any other way, even though the wealth of

Golconda were laid at my feet and the Hosannas of the world shouted in my ears. Mr. H. has large interests in banks, bonds and railroad stocks. I have none. In fact, as you may see from the circulars I have issued (and it is but justice to myself to believe it until the contrary be shown), I am in sympathy with labor, with poverty, with a tax-ridden people, as against those who clip coupons or count their interest every time the clock strikes. * * * *

"Old men for Council, young men for war," is another old adage, it is well for us to consider. Whether you regard this time-honored dogma as worthy of your consideration as between Mr. H. and myself, in our present relations I know not; but the principle I have laid down for myself, I believe, you also will approve. All else being equal I know it is a safe rule to follow.

Ask any man at the age of fifty or sixty years and he will tell you the self same thing, namely, that he never had a true conception and understanding of great and important questions till he reached the meridian of life. I do not mean to say that all men who have passed that age are fit to go to Congress, but I do mean to say that for all public trusts, and more especially where statesmanship is required I would prefer men whose hair was silvered with the frosts of many winters. My rule is to let the boys wait awhile. Not but that very often their fine precocious talent seems to point them out as fitted for the place in the future. That is one thing. We have no need to turn our political field into a hot bed to force out an unhealthy growth. Let them mature in the open air and when

age has fully developed all their faculties and experience confirmed them in what has been taught and learned in theory, then bring them to the front.

Old age, my fellow citizens, is fast losing its hold upon the times we live in. Young America, so called, is running the machine and old men and timid men stand back and look aghast at the recklessness, the speed and the dangers that surround us. Old men and old women too are trying to get out of the way, for they find themselves a kind of incumbrance to this mighty speed. For my part, there is no object in this wide world, upon which my eyes can feast, more interesting to me; no object next to God to whom I wish to pay homage, no object that demands from all of us more sympathy and support than the aged sire who is tottering on the verge of the grave. Provision ought to be made for the superannuated, and I believe that nothing would tend more to call down upon us as a people the blessings of high heaven, than such a provision.

It is revolting to see from day to day old men and old women stooped and heavy laden, toiling for their daily bread; their good and humble shanty taxed for more than it is worth, while beside it stands the imposing and stately mansion of the millionaire like that of my friend H., which proudly but disgracefully goes Scott free. Methinks I hear the sound of the scissors as he clips his coupons and draws his interest in gold on United States bonds, also untaxed and Scott free.

Come forward, Mr. H., silence and dodging will not do. Are you in favor of taxing the bonds of the Shylock, the stocks and

wealth of the millionaire, monopolies and corporations of every kind, by the same severe rule, a rule as rigid, as strict and as searching as that which is applied to the poor man's humble home and scanty furniture. If you are, then why not say so, and why have you been resisting taxes and improvements right in the very heart of the city where you were born and raised, and in a mansion too, around which a circle of these same shanties, like a crown of thorns, may be seen from every point of the compass, but more especially upon the county and city duplicate.

I do not ask any special legislation for the poor, but in God's name, if legislation is to operate advantageously towards any class, then I say, by all that is good and holy, let it be in favor of the poor. The rich can take care of themselves. The majority also can guard their own interest. It is the weak that needs a protector, not the strong. If I am not that protector, then I do not understand the workings and the dictates of my own heart. And as a proof of what I say I here declare that if elected to Congress I will give every dollar over and above my necessary expenses to this same poor. I propose to practice what I preach, and as money in the offices is the corrupting source of all our political troubles I shall accept nothing in that direction except what I have indicated. Will my friend Mr. H. do as much? Will he even be found in opposition to the "salary grabbers," if the time shall come again when a sort of financial epidemic shall fall upon the members of Congress, the main features and symptoms of which are a wailing and gnash-

ing of teeth for more, more, more, of the people's money. Will he, on the contrary, as I believe he ought to do, urge heaven and earth to reduce the salaries of all public functionaries, from the President down, at least one-half. It is the money in the offices, as I have said before, and as you all well know, that feeds and fattens corruption.

Will Mr. H. cast his vote, if elected to Congress, on the side of those who suffer from high tariffs on every pound of produce and other freights that go to market over the different railroads throughout the country; a burthen so onerous that organizations have been formed all over the land in order to protect themselves against this gigantic monopoly.

Will Mr. H. be found on the side of the majority when questions as to any more land swindling and "credit mobilier's" are to be determined—questions wherein (may be the next time) not only land enough out of which to form seven large States, but questions wherein the Union itself may be the stakes.

Is he in favor of a general but speedy return to a specie basis on the currency question, or is he still, as when he voted for Grant, non-committal on everything? I say that we are a people too great in history ever to be branded with the word repudiation. On all these questions and many others that may come up, I am ready and willing at all times to answer promptly as far as I am able. You all know by the tenor of my arguments what my answers will be. I am in favor of a gradual and yet speedy return to a specie basis. As in private affairs, so in public, I am for getting out of debt just

as soon as possible. Interest is a gnawing worm that sooner or later eats up the body politic just as it does the individual. Let us, my fellow citizens, make an effort to throw off this terrible burthen of interest on the public debt by a manly effort to wipe out the principal. Let us all lay aside our differences in the past, and looking only to the welfare of the whole country, mutually, vie with each other how we can improve our prostrate condition, for prostrate it surely is, if the showing that is made be true and reliable. It is for every man after all to determine these questions for himself. The only remedy is at the ballot-box, and I will say here as a parting declaration on this point that whatever course you may think proper to pursue, no change will come upon us for the better so long as you toss your hats and shout Hozannas to party. In the language of the Father of his Country, we must lay aside all sectional and party strife. If we are a family of families, so to speak, we must all make concessions to each other for the prosperity and happiness of the whole people. And if there are those who sneer and point the finger of scorn at such declarations and admonitions, let the potent voice of an outraged people consign all such to the place where they belong. If society must protect itself against the seducer and the debauchee, so must the political circle protect itself against the public robber, the insidious political libertine, and the selfish cormorant, whose only aim is the public crib. Mark all such men as God marked Cain in the forehead, and let the "vox populi" be truly the "vox Dei." Yes, let the voice of God be with us to

guide and direct us through the wilderness of doubt and discomfiture—let it guide and direct us amid the breakers—let it call aloud to us to retrace our steps or change our pathways if we have gone astray, and whether a reformation in the political order be accomplished all at once or not, one thing is certain, political slavery is in the throes of death. It struggles hard, because of a money power and an official influence. But mark me, my hearers, both of these must succumb to the power of the ballot-box, as soon as we get the range of our guns upon them. I may be the first to be sacrificed in this battle. Be it so. The cause will remain. I will have done my duty, and a prouder epitaph than this was never inscribed upon the tombstone of the dead.

Thus far, my fellow citizens, I have been addressing you on subjects that pertain to the general welfare. I come now to speak more directly as to the relations between Mr. H. and myself. If it be as a Democrat that Mr. H. asks your votes, then I challenge a comparison between his record and mine. Is it because he has bought up the Sentinel and other papers which go back on the Democratic platform, as to the 5-20 bonds, and that, too, simply because Mr. H. would like to have them paid in gold? Is it because he voted against Seymour, for the self-same reason, when that question was yet more prominent than now before the people? Is it because Mr. H. found it convenient to be traveling in Europe during the war, when it cost something to be a Democrat here at home; and that, too, when the draft had no terrors for men like him, with

plenty of money? Is it because the Republican committee at his own city say that they will not put a Republican in the field, because Mr. H. is in all respects Republican enough for them? Is it because he obtained the Democratic nomination at the Congressional Convention? Why, I assure you, my countrymen, that the less is said about that the better it will be for Mr. H. He obtained it by only one-half a vote. No, I mistake; he obtained it by money, wine, whisky, cigars, pools and rules that belong exclusively to jockey clubs. Let Mr. H. dare deny it, and I will prove it beyond all cavil. Is it because his Democratic record is better than mine? I voted for Seymour, he for Grant; I voted for the gallant Colerick, he against him, and boasted of having done so; I voted for taxing bank stocks, he opposed it. I am still opposed and will be forever to that pet bank system which gives them six per cent. interest in gold on their deposits and about twelve per cent. more off of farmers and others who are necessitated to borrow money. He, on the other hand, is the Hamilton banker, who looks upon all this as the apple of his eye. I only wish this contest, as between Mr. H. and myself, was settled upon the issue as to which of the two is the better Democrat. I would have no difficulty in showing to the Democratic voters of this district a Democratic record so clean that not one in ten of those who claim to be Democrats can produce the like of it. Indeed, I cannot keep the thought back from constantly rushing on my mind that I have not forsaken my principles and never can. It is the party that has forsaken me, not I the party.

It has stultified itself and asked me to go where I cannot in honor go. True, I did not vote for Greeley, but I did not vote for Grant, as Mr. H. did. If this act of mine proves anything, it proves beyond all controversy that I am by far the better Democrat of the two. And I repeat again that if it be the pure, genuine, unadulterated and unprostituted Democratic ticket you are after, you will place my name on it for Congress. If you old time, unregenerated, Jeffersonian Democrats do not find it there, put it there and erase from your ticket the name of a man who, without any Democratic record and with nothing except his money, dared to enter the back door of the Democratic temple, and buy with money and the like of it, what he could not obtain honorably.

Let no Fort Wayne Sentinel nor other malicious sheet, bought with money, like other Democratic papers in the district, sneer and jeer and pretend to be witty over all these things. They are, in the main at least, too serious to be the subject of jests. They come home to us in the midnight hour, when revelry and jest have no place in our hearts. They come home to you, my hard-working man, when the children cry for bread and winter's wood to keep them warm, and you have not whereof to give them. But you have a vote however brawny your arm or sunburnt your face. You have a vote; give it for the right, wherever that may be, and I, your humble advocate, will be content.

One word more, and I am done. We have a paper in our town called the Sentinel, to which I have already alluded. It is controlled principally by a man here who,

when first elected to office (out of sympathy for his poverty) said: "I am after money; and I mean to have it." And when last elected to office by the influence of that same money, said: "The people may now"—the rest of the sentence is too vulgar to be repeated. Let him not deny it. I heard both these expressions with my own ears and can point you to the very spot where they were uttered. This same paper through a former editor (and I see no improvement in its modern tone), made in my hearing the further humiliating and damning confession, namely: that "he did not write a line with a view to the right, but that everything connected with it was measured by the single rule of three: 1st, will it pay; 2d, is there money in it, and third, down with your stamps." Also "that if brothel literature and corrupting advertisements paid the best they should have the preference in the Sentinel." O, how debased must be the man to utter such a sentiment, and that, too, an editor of a paper—a position, by the way, that of all others in this wide world requires that he be at least a man of decency. If blackguards, chronic liars and infamous political and moral seducers are to control that mightiest of all human powers, the press, then let the better classes of mankind handle such papers as they would the deadliest poison. If they are thrown in your door, touch them not. Take them up with the tongs and consign them to the flames. Better you should have no knowledge whatever than that which is corrupting; for there is, after all, a kind of "ignorance that is bliss."

Mr. H. having bought up the influence of this purchasable paper,

that buys and sells the most degrading political and moral nostrums, said, the other day, in one of its columns that it was best to send a rich man to Congress, because he would not be so apt to steal. What? Can you imagine a grosser insult to the humble voters of this district? What? are all of us who have not by hook or crook amassed a fortune necessarily thieves? Why, my fellow-citizens, the very contrary of all this is the truth. Avarice has no limit to its craven desires. There is not a dollar comes from the pocket of my friend H. in this canvass, but it hurts him like pulling a tooth. And, indeed, who are they, the rich or the poor, that compose all your infamous rings and conspiracies upon the treasury departments, both State and National. Is it the poor? No, it is this very same class of men, like Hamilton and Fleming, whom the acquisition of \$1,000 has only whetted the appetite for millions.

Will you, then, my fellow-citizens, rebuke all these infamous insults, or will you still continue, in the future as in the past, to kiss the rod that whips you and the spur that goads you." I trust not. I think I see the clouds breaking and the people's organizations all over the land are the best index to our hopes. So long as they keep aloof from that demon—party, and look steadfastly to the interests of the whole people, irrespective of personal or sinister ends, measuring and estimating men and things not even by the evenescent and fictitious rule of "popularity," but by the rule of intrinsic merit only, so long will the people's movements be the bulwark of defense against which the fanaticism of party may rave in vain.

I tell you, my countrymen, that the day is already come when the people will no longer be saddled and bridled and goaded, and spurred and rode to death by a moneyed oligarchy. And as a last, though not the least, but rather the first of all political dogmas, I say to you again and again that so long as men are permitted to seek office for the money that is in it, so long will the people be tax-ridden and enslaved. Think of all these things—learn that there are objects worth living for more exalted than money. Meditate on all these questions in the fields and in the work shops. Subscribe for and support your best county papers, and as many more as you can possibly afford. Have a library, however small. At least read, write and cipher; apply these rules and it will not be long till you will be able to take care of yourselves, and not be the victims of that political party “dead beat,” who comes to you with a smiling face and honied words. Vote for no man without a “profession of faith.” It is not infallible, but it is the best security you can have. I have honestly, sincerely and openly and frankly made mine; require the same from my opponent, and then decide as between us which will be the safer man to represent this district, Mr. H. or myself.

And now a last and solemn word, because it pertains to bleeding a man to death. It has been asserted, and that, too, with much of truth about it, that no man can afford to enter the political field without a fortune. I have concluded to make the experiment, and I leave the question in your hands. If the different papers and all other parties who are just as

much interested in all these questions, as I am, will give me their support, I shall be most profoundly thankful, (not for my sake, but for the cause), and I will fully compensate all such by my fidelity to these principles. But under no circumstances will I purchase my election, like Mr. H., if it has come to that, nor will I jeopardize the humble home and the scanty means I have laid up and provided for my declining years.

Neither will I make pledges to personal friends, such as cannot be realized. This would be dishonorable and unkind. All that I can promise is that I will do my duty according to the best lights I have, and according to the policy indicated and foreshadowed by what I have said in this address; and if placed in a position where I had patronage and offices to bestow I must also frankly say that I would give them to my bitterest enemies, if well qualified, rather than to my personal friends if undeserving. True patriotism means sacrifice of self for the general good. Any other definition than this is not deserving of the name. Our republic is passing through the same ordeal that has settled the fate of others. History points out the stubborn fact that when true disinterested patriotism has fled the country consolidated despotism follows in its wake. I have shown that no man can have a true patriotic heart and yet be the slave of party. I have shown that money, and party strife, and party spite are at the bottom of all our political troubles. I have given you the counsel and advice of him who is deservedly called the “father of his country.” And if the wayward and prodigal son will not heed the wise counsel of the

aged sire, then he, too, will have to eat the husks and drink the bitter cup that others have drunk before him. Rather would I have it otherwise, and fain would I pray that our republic may continue in all time as an example to the world what a great and enlightened people can do in the government of themselves, rather than in being governed by the few at the expense of the many. One grand hope and consolation we all enjoy. Thank God that with all the corruption that prevails in the world the masses of the people love "fair play," and are determined to have it, cost what it may, whether it be in politics, religion or anything else.

Fellow-citizens, I am done and I thank you most kindly for your respectful and earnest attention.



DARK SHADES IN POLITICS.

The writer has availed himself of the opportunity to listen to some of the ablest speakers on both sides and on all sides during the late political campaign. That there has been less honest candor, and more ingenious covering up of dark places in the Republican party record than ever known before, there can be no doubt. The art and science of lying seems to have kept pace with all other improvements during the past quarter of a century. It is about as difficult for a man of ordinary intelligence to see through the misty atmosphere thrown around the tariff question as it is for a juryman sometimes to see the naked truth amid the white and black shades with which they are overshadowed by ingenious and unscrupulous lawyers. Divested

of all special pleadings this question, like all others politically or mathematically, are very simple and of easy solution as soon as analyzed. There are two ways of drawing money from the pockets of the people for the support of the government. The one is by direct taxation, and the other is by indirect taxation, or by what is called duties or taxes on imported goods and internal revenue derived from taxes included, hidden and covered up in everything we eat, or wear, or buy or sell. All political parties seem to espouse the latter mode, and whether the wisest or not, have ignored the former altogether. But there is quite a difference between the two great parties as to what kind of tariff is for the best interests of the people. The one is in favor of a "high protective tariff," which it is claimed builds up and fosters infant industries, and in thus stimulating capital, will also aid and assist labor. In other words, the more you stimulate capital, the better able will capital be to give employment to labor at good wages. Or, in other words still, make the rich richer in order that they may take care of the poor. But will they do it? The Democratic party, on the other hand, does not think so, and is not willing to trust them. That party is the friend of the poor, is in favor of a tariff for revenue only, and is opposed to monopolies of every kind and description. It favors the laws of "compensation," "supply and demand," and it knows full well that riches in the hands of the few are accumulated at the expense of the many. For this reason, it is apparent that the laboring men of the United States are in mass with the Democratic

party; and that the well dressed, the high-toned and wealthy capitalists of the country are for the most part in the ranks of the other party. Go to any political meeting and this statement is strikingly true in the very appearance of the people themselves. So too in their parades and palace car electioneering caravans all over the country. It is the rich arrayed against the poor, the strong against the weak, the power of money or mammon against honesty, sobriety and all other virtues. Hence the difficulty of dislodging the rascals when they have once got control of all the lands, all the railroads, all the offices, and all the means by which to perpetuate their power.

THE "CHURCH AND DEMOCRACY."

An article appeared under this head in a Republican paper of this city on the 22d inst., which for stupidity, to say nothing of bigotry and malice, is seldom met with in respectable journalism. The writer of these lines will class what he deems necessary to say in reply, and in defense too of truth and justice, under the following heads:

1st. The best proof of the existence of such a "circular" as here spoken of and as "received by a prominent citizen," would be its production. And besides that, if it be of the character stated, its publication would do more for the Republican cause in the direction indicated by the paper in question, than all those unbecoming expressions and untrue inferences made by the writer, as to its contents. We are not disposed, in this en-

quiring and skeptical age, to take much of that kind of stuff for granted. Let us then, by all means have the "circular" itself to begin with, and the reader can interpret its meaning and measure its depths of calibre quite as well perhaps as the writer of the article.

2d. It is well known by all intelligent protestants, whether Democrat or Republican, that "secret societies" and "secret bound oaths" are not only ignored altogether, but absolutely prohibited and condemned in the Catholic church, whether German, English, Irish, French or any other nationality. So that this statement in the aforesaid "circular," or what it purports to be, has no foundation to rest upon and raises a very grave suspicion as to the truth of all it is said to contain. In fact, it may well be doubted, and will be by all your readers, whether such a "circular" has any existence at all, unless, as stated before, its exact language and its author to be made known.

3d. It is true that Catholics affiliate more readily with the Democratic party in this country, and it is equally true that "Know Nothings, now known as A. P. A.'s," are found for the most part in the Republican party. The reasons for this would open up a larger range of disputation than the writer cares to indulge in. Be that as it may, he could name a great many very respectable and intelligent Catholics belonging to and advocating the claims of the Republican party, and some, too, like those in the Democratic party, not any more respectable than they ought to be. So that if ever the word "bosh" had any fixed meaning or application to any-

thing in the English language, it certainly lays special claim to the article in question headed "Church and Democracy."

4th. Lastly, let it be observed that the greatest stumbling block in the way between Catholics and their Protestant fellow-citizens, is the almost unpardonable ignorance on the part of the latter as to what the Catholic church teaches and its members believe. The writer of these lines has mingled a great deal in Protestant society and has had many long and pleasant discussions with the brightest and most intelligent among them. He has found very few, if any, that understand even the "outside edges," so to speak, of the dogma of "infallibility," and not one in a hundred that has a correct or intelligent understanding of the simplest questions in the little catechism. Even think of the great Evarts, the man selected above all others to deliver the address at the centennial birthday of American liberty, writing a letter from New Orleans some years ago in which he stated that "he saw in that city Sisters of Charity saying mass in the afternoon." Do you doubt it? Then I will prove it on the authority of John G. Shea in the April number of the American Catholic Review. Mr. Shea is a man who never writes or speaks but he says something, and he never speaks or writes but he is prepared to prove what he says.

THE BODY POLITIC.

That crime and corruption are largely on the increase, both in the social and political world, there is no possibility of a doubt.

To solve the problem and get at the remedy should be the object of all good men. First of all, then, we must get at the source of evil before we can discuss the question as to what is best to be done. Just as with the physician, he must know what is the matter with his patient before he can intelligently write out his prescription. This analogy also serves us at the threshold of our inquiry, for if the physical part of man be fed on unwholesome diet, it will produce sickness and death; so, too, if his mental and moral nature be supplied with the sort of literature which weakens and debases, then, indeed, he goes down instead of up the scale of correct thought and vigorous action. Men now-a-days (especially the masses) read little more than the daily or weekly papers. From this source they obtain their mental and moral aliment. It logically follows, therefore, that as the press, so the people. If the press be venal, cowardly and immoral; if money, too, be its god, as the "source of all good and perfect gifts;" if like that other teacher in the school-room, who looks after his salary and not the moral welfare of his children, then the press is guilty of the most grievous sins of omission as well as those of commission; and then, too, we certainly have arrived at one of the great sources of evil which afflicts the body politic.

That it is often venal, cowardly and immoral, is stamped upon almost every page. Venal and cowardly, because under the control of a party or a ring which it is paid to uphold; and immoral, because a certain amount of "sensational" literature is deemed neces-

sary, it is said, to the success of all papers. "Where, tell me where," in this large city is the "independent press" that will dare, openly and earnestly, advocate a law that "no intoxicating liquors shall be drunk on the premises where they are bought or sold, nor in any other place or places fitted up or used for purposes of social drinking?" Or if not this, as a compromise between extremes on this question, then why not something else, seeing that 200,000 "grog shops" are sending to perdition over 2,000,000 of our people every year, to say nothing of increased taxes on account of criminal prosecutions, and the establishment, maintenance and support of State institutions of every kind, rendered necessary by reason of this accursed traffic.

Again, it is admitted on all sides that many of our laws are in the interest of bad men and against the interest of good men. In other words they are, in many instances, what may be justly regarded as a "premium upon vice." Then, why does not the press condemn them and use its influence to have others established in their place. There can be only one answer to this question, and that is indicated by what we have said before. It is bought up by this or that ring or party, and its first object above all others is to serve that ring or party. In other words, its first object is to make money, "even though the heavens should fall." Not how useful it may be or how much good it may accomplish, but how successful it may be financially.

Of course the press, as in all other pursuits, is justified in making money; but it ought to make it honestly. It ought not get rich

at the expense of thousands of men and women, body and soul; the destruction of society at large, and with it the ruin of the country. It should remember that how great soever may be its sins of commission, thus indicated, it is still more guilty by neglecting or refusing to do its whole duty to society, its country and its God.

BANKS AND BONDS.

Fifty-one million dollars of 4½ per cent. bonds are due in September next. The government has the money to pay them, but the banks hold about one-half of these bonds deposited as collateral. On these bonds the government has permitted the banks to issue notes to the amount of 90 per cent. of the bonds. These notes are our currency and would be withdrawn from circulation if the bonds were paid. This would create a "panic," so the secretary of the treasury compromises with the banks and agrees to pay 2 per cent. rather than have a "contraction of the currency." Thus the government loses about a million every year, which, of course, is that much gain to the banks, and thus too pays a debt, which it does not owe and does not need to owe. What a farce!!! Will somebody please rise up and explain why a treasury note, issued by the government and backed by gold and silver in its vaults, would not be safer by far than those issued by national banks, the failure of which is almost of daily occurrence, and the imprisonment of whose officers in the penitentiary (if caught) does not make good the losses to depositors. And yet there is talk of making the charters of these banks "perpetual"!!!!

INSULT TO CATHOLICS.

Like the 9th plank in the Republican State platform, the 7th in the National (so-called) is also a gratuitous insult to a large class of readers whose history goes back to the discovery of this continent, and not only to planting the seeds of civilization upon it, but also watering it with their blood on every battlefield. No denomination of Christians can point to a prouder record than they, and no portion of our people to a darker blot upon our centennial history than the doings of those "know-nothing" proscriptionists and political and religious bigots who dictated these resolutions. "Sectarian control!" forsooth! Why what in God's name, let me ask, are all these schools but Sectarian? Last year at the First Presbyterian church the prayers and other religious exercises—in fact everything, "high school" and low, was on a strict protestant basis. This year, as I predicted, the exercises were held in another protestant church and all the religious ceremonies, essays, etc., were from the same Sectarian and anti-Catholic standpoint. Americans are said to love an open field and honorable competition in everything. Let Catholics and Protestants, they say, be put upon an equal footing in their efforts to evangelize the world. But I ask in all candor whether it be just and fair that Catholics shall pay their hard earned money to purchase the very rods with which they are scourged. If Protestantism cannot hold its own without the assistance of the strong arm of the State, but must needs get under her protecting wings, as the hen gathers her little ones, why, let these loud talkers just say so like men, and be

done with it. As it is, it looks both serious and ridiculous to see them thus nestled in the soft shade of State favors and squirting their dirty water at those without.

I submit a resolution for the convention at St. Louis as an offset for the two named above, and I offer it only for the serious consideration of those who will take time, in this busy world of ours, to think just one moment.

Resolved, That political, individual and religious liberty being essential to a free people, and religion and education so intimately blended that every attempt to separate them is but doing violence to those same principles (because in truth and in fact they are one and identical, and for this reason and on this account, too, all systems of education are necessarily Sectarian in the sense usually attached to that word), therefore, any interference by the State in that direction is just so far as it goes an interference with family relations and an invasion of our personal, individual and religious rights.

THE LAW AS TO HIGH SCHOOLS.

I wish to be heard in the name of free speech and a free press. I speak as an American freeman born in this country near four score years ago, and whose father and mother were also natives. I speak too in behalf of no political party and no denomination of religion, believing that it is nobody's business whether I do or do not belong to any. I speak exclusively for myself and am alone responsible for what I say. Having thus introduced myself, I hereby chal-

lenge the present board of school trustees or their predecessors, together with the present and past superintendents of the high schools, of this city, to prove that they have any constitutional or other right in law or in equity to buy the Breckenridge or any other property on which to erect another "high school" at a cost of \$60,000 or \$70,000 of the people's money. And to give these parties a starter I claim that it was never contemplated by the originators of the "common school" system that it should embrace anything more than the "common branches." That the wide range taken to embrace all that even a rich man can afford to give his children is a usurpation, a scheme of the rich pharisees to get all these advantages at the public expense, and that, too, under the false and hypocritical plea that these "high schools" are "the poor man's friend." No poor child darkens its doors but his or her parents make sacrifices for dress and other things which go far to bankrupt their humble home. Poor boys and girls have to work for an honest living. It is only the rich who get it in some other way—principally in the way indicated.

No answer having been given to my demand (as one of the people) to know wherein the right and power exists to establish another high school, I am reminded of an answer given to me in person by one of the school trustees, after having publicly asked a similar question in regard to the reason why an average of about \$100,000 of the people's money is kept in one bank and used as other active capital for years and years, and not a cent of interest paid to the

people. I asked him if the trustees intended to answer and give the people an itemized account and full report. "Why, of course not," said he. Then I had the temerity to ask him "why not?" and claimed that the people were entitled to such an answer. He did not say as Vanderbilt is reported to have said. "The people be d——d," but after being pressed closely he stammered out, "we have the money and we propose to do with it as we think proper." This again suggests another thought to my mind. "Put a beggar on horseback," and the Humane Society will have to protect the horse. Office-seekers put on their most gracious smiles till the office is obtained, and then these men become the most disgusting snobs and upstarts, unless they are aiming for a second term. But be that as it may, their raids upon the people's money is never overlooked or forgotten. They call it "a soft snap," and act accordingly. The people have paid the bonded debt of the United States twice over in interest and are still paying a million a week on these bonds. They are about to add \$50,000,000 more. The untold millions paid out for pensions has, as a rule, only encouraged idleness, which is properly called the "devil's work shop;" and our own city and county are paying \$1,000 a week on its bonded debt. I don't believe that Vanderbilt had any desire to have the people d——d, but merely to express the fact that they are d——d.

A few words more on this subject and I am done. If, as it is claimed, these schools are "the poor man's friend" why select the place mentioned? Why in the

very center of rich men's residences and the most convenient and accessible for their children? Why not the very opposite of all this if it be true that these high schools are for the poor? "Fools for luck," etc., "poor men for children" is an old adage. Then why not select Nebraska, Bloomington, the east end or French town, where these poor children reside? Surely the rich could ride there in their carriages easier than these, often barefooted children, could walk to the aristocratic west end* Then again let it never be overlooked or forgotten that the primary object of those who started the state school system was to benefit the poor and not the rich. For this very reason they use the words "common schools" and the "common branches."

It is a principle of logical reasoning that if anything is properly described and its true name given, speculation as to its being something else, or something more, is excluded. The meaning of it is limited to just what is thus plainly mentioned. Apply this rule to our constitution which provided only for "common schools," and the idea of "high" or uncommon schools is totally absurd and out of place. If, however, on account of advanced discoveries and the wonderful changes going on it were deemed proper to extend the branches of learning beyond those of "reading, writing, arithmetic, geography and English grammar" no stumbling-block is to be or should be permitted for a moment to lie in the way of giving preference to the "poor" as was the firm and original intention of the fathers. The rich are amply able to take care of themselves and any legislation which discriminates in

their favor is justly and properly regarded as despotic. They have leisure and means, therefore knowledge and wealth, the two greatest powers on earth. Necessity and labor deprive the masses of both. Legislation should, therefore, protect the weak against the strong, which indeed is the primary object of all governments. And yet we find that usurpation and centralization are growing rapidly in this country. Not only the power of money but that of knowledge also is being withdrawn from the masses. For example, let the election of superintendent and school trustees be submitted to the people of this city and one or more of the present incumbents would not be in office twenty-four hours, much less enjoying their "holdings for life."

*Since these lines were written the Journal reported that "4 to 1 more scholars attend these schools from the west end, according to Mr. Morgan's estimate," thus confirming the very words I have here written.

LEGAL RIGHTS OF WOMEN.

The position taken by some of the many Christian denominations on this great subject is open, frank and quite pronounced. The Methodist church, as formerly in the slavery agitation, leads the way. The Catholic church, always conservative and slow in espousing any new theories, or old ones clad in a new garb, is reticent and silent, except so far as has been voiced by its journals, and in a few cases by one or more of their leading contributors. As far as the writer is able to judge,

these expressions are adverse to any movements of that kind.

Now, in the investigation of such questions, a much wider latitude is given to a layman outside the Catholic church than in it, because in that church there is but "the one faith, the one fold and the one shepherd," and as in the civil order, he awaits the decision of the higher courts as to what is the law, so, too, in the divine order he will not, as a consistent member of that church, speak or act counter to decrees, laws or dogmas emanating from its highest ecclesiastical court of which the Pope, as its head, corresponds to our Chief Justice. Not aware that any declarations of that kind have been made on the political question at the head of this article, we propose to give some reasons why we think that either all good women ought to vote or all bad men ought to be disfranchised.

In the first place we are not in favor of a "property qualification," nor even a "read and write" qualification. We are in favor of a *good moral character* qualification, and that no name should be found upon the "register," whose character is tainted with crime or dissipation. In that event, it would, and ought to be, an honor to have one's name upon the "poll books." As the law now stands, it is a burning shame and as infamous as it is disgraceful and unjust, that the drunkard and the drunkard maker, the politician bummer and the worse than brutal husband and father, who the night before election succeeded in spending the last dollar of his wife's patrimony and then went home and kicked her and the children out of doors, shall on the day following march up to the polls and

vote for men like himself or for those who are under obligations to him to continue the same infamous policy. And yet we hear it said that this degraded specimen of humanity is after all the "head" of the family and his poor suffering slave, called wife, once upon a time promised at the altar of God, to "obey" him. Well, if she did, "*tempora mutant et homines mutantur cum illos.*" If such are the political rights of such husbands and fathers, it is full time that the political rights of wives and mothers, too, should be protected and respected. We believe that either he or she who is best fitted, or better still, both united in one head, is the supreme power or head of a family; and if we compare "heads" together in the past history of the world, we find that women, in proportion to their number, when at the head of nations, were pre-eminently above men.

Laying aside all prejudices on this subject, what is there in the objection to woman suffrage? Was she not as a "citizen," included in the Declaration of Independence? where it says that all men were created equal—evidently meaning that all mankind, as they come from the hand of the Creator, are entitled to equal rights and privileges? Was she not included as a citizen when the Revolution was fought, upon the principle that "taxation, without representation," is a just cause of war and rebellion; and has she not been taxed ever since without a voice as to who shall be her rulers, often her slave masters, and not unfrequently the murderers of herself and children? The church to which I have alluded claims, and I believe is entitled to the credit,

of having elevated woman from her degraded condition among barbarians, (where "brute force" always obtains) to be the "equal and companion of man"; and in her ritual and services, Mary, the mother of the Savior, and to whom even He, Himself, was subject, submissive and obedient, is honored and revered far above all other martyrs and heroes of the opposite sex. Joseph, it seems, was not the head of the holy family in the sense of superiority by nature, but only as guardian and protector, and this also would seem to be the lesson taught that the mother, both by the laws of nature and the laws of God, is not inferior to her own offspring, whether male or female, but is the proper head of her family of children in all things pertaining to their physical, intellectual, moral and religious well-being. It is very hard to believe, therefore, except in a very qualified sense, that, "woman is not the equal of man." In the civil order, women disfranchised, means women politically enslaved, and we respectfully submit that the contrary of this proposition cannot be successfully maintained.



WHAT WE NEED, AND NEED BADLY.

First—An effectual law against assuming any fictitious personality, except in the drama, and registering or giving, when asked by the court, any other than his or her true name, place of birth, and where he or she last resided.

Second—An effectual law against seduction, screening the name of the seducer and discriminating

against his victim, who is already punished, degraded and ruined.

Third—An effectual law against begging upon the public streets, and providing for sending to the institutions established for that purpose, the "lame, the halt and the blind."

Fourth—An effectual law against vagrancy and loafing, giving employment to all who seek it, and forcing it upon the lazy, idle "dead beat," and for this purpose developing the mineral lands and other resources of the government, instead of giving them away to English and other millionaire capitalists.

Fifth—An effectual law against the barbarous and heathen customs of prize fighting, and all other games and enterprizes wherein life is endangered and the morals of the people undermined.

Sixth—An effectual law against officials themselves whose duty it is to see that the laws are not violated, but where the money of the rich man often condones the crime, while he who is without money gets punished for his poverty, as if that in itself were the greater crime.

Seventh—An effectual law against the common practice of burning up, in the open air, old woolen rags and other dirty rubbish to the great annoyance of a whole neighborhood.

Eighth—A kind, beneficent and just law granting a pension to every citizen of the United States over the age of three score and ten who chooses to avail himself of its kind provisions.

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CORRECTIONS.

- On page 10, "was" should be inserted after "always."
- On page 19, "a wonder" should be "no wonder."
- On page 20, "women" should be "woman."
- On page 46, "good shanty" should be "poor shanty."

NUMBER THREE

OF THIS SERIES

THE LIQUOR QUESTION.

SEE FIRST PAGE

—OF—

NUMBER ONE.

THE WORD PROHIBITION.

It is derived from the verb to prohibit, and it was first exercised by the Almighty in the garden of Eden—reiterated by Him on Mt. Sinai and is today on every page in every statute book of every christian and civilized nation in the known world. Drunkenness began with Noah and has continued all along the centuries. Intoxicating liquor as a beverage, like the use of tobacco, opium and the like, is not of refinement or high culture, but just the contrary. Man in his *lowest* condition always found a plant, an herb or a fruit from which to stupify his brain and gratify his sensual appetites.

From this *low* origin is the “drink habit” derived, and is it not strange then that even today we find men, high up in the christian temples of the Lord who drink and smoke, smoke and drink, and then wipe their sanctimonious lips and “smile” contemptuously at those who advocate prohibition? The reader will find further on in these pages how much this principle is entitled to respect and serious reflection.

THE “PER SE” THEORY ANSWERED.

Corn and wheat, and rye and barley, and apples and grapes are all of them God’s gifts to man. But when man converts these into whiskey and brandy and beer and wine and other intoxicating drinks, all of which become “dangerous

occasions of sin and crime,” then these beverages are no longer entitled to be called gifts of God, or “per se” good in themselves. There is not any longer a single element in these liquors which affords nourishment or support to the human system, such as existed originally in the cereals or fruits from which they have been taken. All these are lost. The very highest authorities on the subject state that there is nothing in them which gives strength or assistance to the development of bone, muscle, tissue or anything else in the human organism. Liquor is simply a stimulant and a very deceptive one at that, for it leaves its victims every time weaker in proportion to its use. They may grow fleshy and their complexions more florid, but their bodies are growing weaker and more feeble for all of that. When not under its influence, they well know this and feel it, too, and again they stimulate in order to destroy this feeling, but they continue to drop lower and lower in the scale of being, both as to health and longevity.

We hold, therefore, that the theory advanced by so many people in regard to this liquor question is not tenable. If what we have written above be true (and we have the very highest authority, besides the experience of all mankind for its statements), then it must follow that as these intoxicating liquors are not good in their results, they cannot possibly

be good, "per se." They are the handy work of man and not of God; for in all God's gifts to man, none of them are of such a character as to destroy the bodies, much less the souls of men. God has made "all things well." If men have perverted these gifts to their own destruction, that is their fault not His; and if intoxicating liquor making and liquor selling, and liquor drinking is not a perversion, then it is hard to tell what is.

To compare the distillation of corn into whiskey, with the manufacture of gun powder, fire arms or the like, is not logical. These things have all of them their legitimate uses, and though sometimes abused, are not like that under consideration. If this "drink habit" contained in itself only ONE single redeeming quality; only ONE single right upon the ground of necessity or usefulness, we would freely give it the benefit of such a showing. But it has none whatever. Even to the most abstemious drinker it is, as we have shown, injurious to the exact extent to which it is used. Besides that it is at all times dangerous. This "drink habit" leads straight to the "drink curse," and although people do not all become drunkards, still so many are lost that no rational mind, having at interest the well-being of his country and kind should be found to object to the complete and entire overthrow of this greatest power for evil, known to the age we live in.

If "prohibition" be not the remedy, then please inform us what is. Apathy is wickedness and silence is mockery with 200,000 "licensed" dramshops and their deadly, blighting consequences

staring us in the face. The sale of Louisiana Lottery tickets are about to be "prohibited." Are they any worse than our "per se" champions of the "Liquor League"—liquor makers and liquor dealers with their millions of half clad children and their mothers amid rags, starvation and death? We conscientiously and honestly think not. Day after day and night after night we have these temples of the devil close by or opposite to the temples of the living God, with their music and Bacchanalian revelry, commingling with christian devotions in the house of God; the pictures of Him crucified offset by the nude pictures on the walls and even in the show windows of these "saloons" so-called. God save the little children, whose bright and inquisitive eyes are prone to see these things, and whose youthful minds are indelibly impressed by them in all time to come. And in justice, not in malice, we also say that God will hold to strict accountability those who wantonly uphold these accursed places by their "per se" and "license" theories and worse still, by giving example in their own daily life, to these same little children, to go and do likewise. Hell, they say, is crowded with these kind of professing christians, and it is but reasonable to think so and believe it, too.

But how about the wine at the "feast of Cana" and the "last supper?" Answer. They were both of them miraculous and holy, as are those continually made use of in the sacrifice of the new law. If it can be shown that the bottles, and barrels, and demijons in the swill shops called "saloons," contain liquors, equally as sacred and miraculous, then indeed we

will give up the contest and have no more to say about the "per se" theory or any other theological or bible excuses; although there are in the bible ten injunctions against this habit to every word quoted in its favor. Quite as great a mystery as that of "Cana in Gallilee" is the fact that witnessing the destruction of so many souls on account of this habit even one should be found (whose business it is to save souls), excusing himself and others upon such flimsy pretexts.

We close with this thought uppermost in our mind, namely: that if there were no exhilarating effects in these drunk producing beverages (even though they lead to untimely death), every man and woman on the face of the earth would be on the side of opposition to their use. It is the drunk they are after, and be it much or little, every one of them is more or less guilty to the extent of his or her indulgence in what may be called a sort of slow suicide.

SUMPTUARY LEGISLATION.

The question as to what constitutes "sumptuary legislation" involves the question as to what constitutes true liberty. A celebrated writer, contemplating the abuse of this sacred word liberty, exclaimed, "O! what crimes are committed in thy name!" Liberty, like that of education, is on everybody's lips, but seldom defined or fairly understood. Excuse my humble attempt and effort to explain. "Free will," that is to say, the capacity or power to do right or wrong, is inherent in man. But in the fullest exercise or enjoyment of this faculty he has in no case whatever the right

to do wrong. His only right is to do right, and here we have liberty in its only true and proper sense, namely, freedom to the brimful measure to do what is right under all possible circumstances. The entire code of moral ethics sustains this position, that, while admitting our free will to do both good and evil, we by no means have the *right* to do evil. "Thou shalt not steal;" "Thou shalt not kill," etc., are among the first laws ever given to man. There is a vast difference between the *will* to do a thing and the *right* to do it, and this is clearly manifested upon every page of human as well as divine jurisprudence.

From what has been said, it certainly must follow that the true definition of liberty, in its full sense and meaning, is the personal right to do anything which is good and proper and to be effectually restrained from doing wrong. Some there are who claim that it is not the province of civil law to reform men or curb their immoral passions or appetites. For what purpose, then, are governments formed? Education, preaching and teaching are coeval with the earliest history of man, and yet after so many thousand years what is our moral condition today; and what is more, what would it be if man's animal nature had not been kept under subjection and restraint by the civil law? To the deep thinker and close observer it will be quite apparent that the fault of our age is in the inefficiency of our laws, made too often by and in the interest of wrongdoer. Murder, though punished with death, is of daily occurrence. What would it be if the state were to sell "licenses" for the commission of this heinous crime? In

contrast to this, however, we do absolutely sell "licenses" for the retail of intoxicating liquors in 200,000 dram shops in this country and what are the consequences? The consequences are that 90 per cent. of all the murders and other crimes committed in the United States can be traced directly to these same dram shops.

This now brings me the points at issue. Were the bread and meats sold in our markets impregnated with drugs as dileterious in their moral consequences, as prolific of crime and as injurious to both body and soul as are these liquors, will anybody deny that such articles of food would at once be prohibited from sale? Milk, with the purest of water in it is prohibited; but whisky, beer and other intoxicants, so full of crime, wretchedness, woe, misery, desolation, debauchery and death are so highly honored and respected that the State herself becomes a silent partner in the business—takes her share of the profits by "selling indulgences," and then cries out in holy horror at the increase of crime and criminal expenses. Yes, we are prohibited from selling bad bread, diseased meat, impure milk and the like (nothing "sumptuary" about this) but encouraged in every way possible to spend over \$1,200,000,000 of money annually (half a million of which goes to the saloons in Fort Wayne) for liquors, which, besides a monetary loss, destroys health, desolates homes, impoverishes families and brings on ruin, orphanage, widowhood and mourning all over our otherwise happy land. What a wicked farce!!! It is not possible to conceive of anything more absurd, inconsistent, unjust, blind and iniquitous.

We boast of our wonderful enlightenment, and yet at our very next election men will go to the polls and vote for red-faced politicians who are looking after the interests of their party and themselves (especially the latter), and who talk very loud about "sumptuary legislation" without knowing the A. B. C. of what the words really mean. But these words will do for a "blind," and that is just what they all deal in. We got clear of negro slavery, but there is a white slavery cursing this country, which we believe is equally as dangerous and destructive, because deeply infecting the whole body politic. We need not say that it is our slavery to what is known as the "rum power," or the "liquor curse," to which I allude, and which must be apparent to every reflecting mind.

PROHIBITORY LEGISLATION.

We assert, without fear of contradiction, that all legislation, in the main, is prohibitory. We see no just reason, therefore, why objection should be made to prohibitory legislation on the liquor question. We believe that every genuine sober man on earth, or one who has been weaned from daily indulgence in his whisky toddy, or lager beer potations, looks at this question as having but one side to it, and that is the sober side. Nothing injures the eyesight, destroys our vision, causes us to look at things crosswise and sidewise, through scalding tears, as drunkenness or dissipation. Hence it is that a good man, a sober man and a sensible man does not care how strict the

laws, nor how rigidly enforced. Such men, or other men, whose minds and tastes and instincts and sentiments have not been perverted by the demon of the dram shop, seldom, if ever, have a word to say against prohibition. In fact, I will state it here, as an incontrovertible truth and challenge denial, that let the opposition come from where it may, the party who makes the objection is either *addicted to the drink habit himself, has some political interest at stake, or is engaged in the liquor traffic.* Such men are not impartial judges of the question. Neither are they truthful when they tell us so often that the more stringent the law against intoxicating liquors, the more liquor is drunk. As well might it be said that the stricter the law against murder, theft, arson and the like, the more crime will be committed. Just the contrary. Our laws are entirely too merciful and inviting to crime. They seem to be made entirely in the interests of bad men, as to this liquor question, and, in fact, they *"provide"* that they may be the cause of countless harm, if only they will take out a *"license"* for doing so. Some go so far as to tell us that as this is a "free country" we must avoid what they are pleased to call "sumptuary" legislation. But the passions of men are the same here as in any other country, and when men become brutes and act like wild beasts, they must be subdued, or they will subdue us. And, indeed, what, after all, is a "free country" about which men talk so much and know so little? *A free country is that wherein men are the least restrained from doing right and the most strictly guarded from doing wrong.* That is the writer's definition and

who will gainsay it? And if all that be true then tell us, pray, what is a proper subject for legislation if it be not to restrain men from the manufacture and sale of that in every drop of which there is not only danger, but the germ of misery, wretchedness, poverty, destitution and death.

See you those bloated faces and beer barrel proportions in the higher walks of life? See you those poor, bare-footed little ones and their poverty stricken mothers? See you those orphan and insane asylums? See you those jails, prisons and prison walls? See you those untold millions of expenses to keep up and maintain criminal courts and penitentiaries?

* * * * *

God bless those good women of Tennessee in their late efforts there and everywhere else. You may sneer at us if you will and as men and women of "advanced thought" and "radical views," but I, for one, am for "woman suffrage," "now and forever one and inseparable," if by that means those beastly, brutal appetites in men can be effectually restrained and those helpless little ones have a *home* and a *mother* (the two dearest and sweetest words in our language) instead of being the slaves and the victims of their "husband's" and "father's" (so-called) hellish desires, fiendish brutality and general infamy.

PROHIBITION.

In the interest of free speech, I would like to ask the editor of the Gazette, who is in favor of prohibition, as to the manufacture, sale and use of "cigarettes," how he can stop short of prohibition as to the manufacture, sale and use of

intoxicating liquors? If my friend, Mr. Leonard; whom I know to be a most estimable gentleman and in favor of the strictest sobriety (himself setting the example), will reflect but a moment on the immeasurable difference, in their evil effects, between the two habits of drinking and smoking, he cannot, I think, consistently or logically advocate the suppression of the latter and not the former. The use of tobacco is a dirty, filthy habit, but it does not, in a few moments, transform a man, "made in the image and likeness of God," into an idiot or an incarnate devil. There is not the same danger by any means to the peace of society and the State. Take the case which lately occurred in Texas and all the cases of a low, savage and debased character. In nearly every one of them "intoxication" is the basis of defense as an excuse for the crime. We say nothing about the drunkard maker who is just as low and mean and dangerous to society and the state as the drunkard, nor the heavy taxes upon industry and sobriety to keep up the drain upon the people for the support of policemen, criminal courts, asylums, jails and penitentiaries. No, not even as to the one and a half billions expended in this direction every twelve months in the year and which had far better be sunk into the depths of the sea. What we cannot understand and what to our way of thinking is an incomprehensible mystery is the stubborn, prevailing fact that highly educated and exemplary moral and religious men who have it in their power to mould public sentiment and thus prevent evils and crimes will talk and write and speak learnedly about such little

things as "cigarettes," or even the "tariff" or the "new charter," and keep up a continued, persistent and "criminal silence" on a question which overtops all others as completely as the highest mountain overtops the valley. Will some kind friend who loves to impart knowledge to an ignorant mind please tell me what is there about the liquor question, anyway, which closes the lips, stifles the breath and seems to deaden the senses of so many good people? Please answer.

REFERENCE TO THE GAZETTE.

As one of the oldest readers of the Gazette I was glad the other day to see that you are opposed to the worse than foolish habit of smoking cigarettes. And I was still more than pleased when in a morning paper I read that "the legislature of Pennsylvania had by a vote of 150 to 18 passed a law prohibiting the manufacture and sale of cigarettes as injurious to the commonwealth."

I have some hopes now of having that question answered which I have been asking these many long years past. It is the question of "license." If to license an evil is the proper way to get clear of it, why not license the manufacture and sale of cigarettes? Why "prohibit" them? If horse racing on Jefferson street every day be dangerous, why not license it and get it out of the way. The same too in regard to the danger of carrying concealed weapons, etc., etc. It seems that the word prohibit is all right when applied to the poor little cigarette, but all wrong when applied to that which

does more harm to the "commonwealth" in one day, than the use of tobacco (however foolish and disgusting the habit) does or can do in a 100 years.

THE LIQUOR QUESTION STILL UP.

It is an accepted maxim that all questions have two sides to them. This liquor question, however, is certainly an exception to that rule, for there is no possibility of more than one side to it. If like eating too much, intoxicating drinks would have the same effect upon the system, and produce dyspepsia, gout, and the like, such cases of gluttony, while bad enough in themselves, would yet be no cause for public alarm, or legislative action; because thus far such intemperance only affects the individual. But drinking too much goes to the brain, and unfits a man for the discharge of his duties, whether to his family, his country or his God. To his family, because when drunk, he is a fiend and an enemy, instead of a staff and support to his innocent little children; to his country, because he is guilty of treason, in that he renders himself incapacitated for discharging the duties of a good citizen; and to his God, because he thus surrenders body and soul to perdition.

And yet we hear persons say that this ought not to be made a political question. Well, if ever there was a question that concerns the body politic, and indeed goes down to the very marrow of its bones, it is the liquor question, with its two hundred thousand dram shops, and three millions of money every twenty-four hours going down into the pockets of

those who are engaged in this infamous traffic; and that, too, without any returns to their victimized customers except misery, woe, desolation, destitution and death; and to the government that tolerates, or upholds them, more and more criminal prosecutions and the consequent burthen of taxes incident thereto. We hardly have patience to argue this question. So far, this liquor business has simply been tampered with by the government. "License," whether big or little to do a public wrong, is absurd, wicked and preposterous. Men should blush at such a vile proposition. And, even in a financial point of view, is it not a stubborn fact that for every one hundred dollars thus paid into the treasury, there are a thousand going out every day, and every hour in the day, to pay sheriffs, policemen, hangmen, and expenses of criminal courts, most all of which can be traced directly to dram shops and drunkenness.

"But would you deprive a man of his individual liberty to eat and drink whatever he may please, and that too, in this glorious free country? Sure, and is not wine and other such liquors good, and not bad;—and does not even the Bible itself, seem rather to praise than condemn it? Punish the drunkard, if you will, but let us dram shops alone; we simply manufacture or furnish the article; we don't force anybody to drink, we only make it convenient for them to get it; and for this reason, we have found the corners of streets and alleys the best place for our business; besides that, you will always find a screen at the door to hide you from the vulgar gaze of the out-

siders. * * " Yes, and on these same screens should be written in tears of blood—seduction, prostitution, starvation, contention, destitution and damnation. Gunpowder, dynamite, arsenic, strychnine, and the like have all of them some redeeming qualities, but that accursed and damnable stuff, whatever, and wherever it may be which steals away a rational man's senses; dethrones his reason, transforms him into a demon, an assassin, a libertine, a debauchee, and all else that is mentioned in the catalogue of crime; thus requiring to be built and maintained prisons, jails, almshouses, insane and orphan asylums without number, the quicker we say such drinks as these were numbered among the "lost arts," the better for mankind at large, and all we personally hold dear, whether in time, or in eternity.

But moderate, temperate, genteel home drinking (we hear it said) is true temperance and "total abstinence," and "prohibition" are fanatical, unmanly, and therefore not temperance, "logically considered." Yes, and even some preachers of the gospel seem to take this view of it, for, while encouraging others to take the pledge, they seldom, if, ever, take it themselves. We know this from personal knowledge, and we further know that drinking is one of the besetting sins in that direction. We have seen too much of it with our own eyes, and to our most bitter sorrow. And how can it be otherwise? Social moderate drinking leads to drunkenness, just as inevitably as effects follow causes in the natural order. It is the very nursery of drunkards, and bears the same re-

lation to it precisely that the germ does to the plant. In the animal order it is the nice little pig which will surely become a hog, if it only lives long enough.

Right here the writer would like to ask a question. He is now approaching the sunset of life and as a member of society at large and the church "militant" in particular it has always been to him a stumbling block why the Christian Churches, tolerate this accursed social drinking; an "indulgence" by the way which is in direct opposition and contradiction to all their other teachings "Lead us not into temptation." These dram shops are but opposition temples to God's holy temple, temples of Bacchus and Gambinus which increase the labors of the ministry a 1,000 fold and in spite of all their efforts send to perdition 2,000,000 souls annually according to well established statistics. Then why are they tolerated? And there comes up from the depths of the sea, from the charnel house of the dead and from the lost souls in hell an echo to this question *why!* WHY! WHY!



PUBLIC OPINION UNSOUND

Saloons and saloonkeepers have no "inherent rights." "Personal liberty" and "sumptuary" theories do not apply to them. They are "enemies to society," their business "disreputable," and should be "prohibited."

In the late decision of the supreme court of the United States, Justice Field says: "There is no inherent right of a citizen to sell intoxicating liquors. It is not a privilege of a citizen of the United States. It is a business

attended with danger to the community and may be entirely prohibited. It is a question of expediency and public morality, and not of federal law. The police power of the State is fully competent to control it or suppress it entirely. By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery to society equal to the dram shop, where intoxicating liquors are sold. Statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits, obtained at these retail liquor saloons, than to any other source."

This brief extract would seem to be conclusive. It embraces no more nor less than what I have been contending for these many years past in my humble way. I have often said, that the "accursed dram shops have no rights which decent, sober people are bound to respect," and now comes the highest authority in the land and says the same thing, and in almost the identical same words.



DEMOCRACY AND THE LIQUOR TRAFFIC.

At the Democratic State Convention, R. C. Bell was a member of the committee on platform and resolutions. Thomas R. Cobb was the chairman. The committee decided to recommend to the convention, the following plank on the liquor question: "That the Democratic party is now, as it always has been, opposed in principle to all sumptuary laws and prohibitory legislation; but is in favor of just and proper means for restricting the traffic in spirituous

and intoxicating liquors, under a license system designated to repress the evils of intemperance, and it favors a reasonable license tax and discrimination between malt liquors and wines and distilled spirits, the proceeds of such a tax to go to the support of the public schools."

In one of our daily papers we find the above lines and in duty to ourselves and our kind we feel that they should not be passed over in silence. If the records made by the liquor traffic were a sealed book and Bell, Cobb, Lowry, Edgerton and the rest of them were ignorant of its ravages and blighting effects on society and the well being of mankind all over the world, then indeed we might account for such an expression on such a subject. But with daily observation and the records of criminal courts staring them in the face, how can they ask the people to bow their knee to *any kind* of intoxicating liquor "tyrants" and endorse a plank like this, wholly and entirely in the liquor interest? In the name of widow's and orphan's tears let me ask Mr. Bell and others like him, what do they mean? The masses of the people are ignorant enough to be sure, but certainly not so stupid as to be imposed upon by such palaver as this. The root of the word "sumptuary" is *sumptus*—expense, and most certainly one of the objects of legislation is to lessen the expenses of criminal proceedings to say nothing of the crimes themselves, such as arson, murder, suicide, debauchery and sin, 90 per cent. of which can be traced to the doors of the dram shops. "Prohibitory legislation" for sooth! Why, what on earth is the object of any legislation

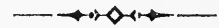
whatever unless it be to *prohibit* men from doing wrong? Do these would-be leaders in the Democratic party understand the object, end and aim of constitutions and governments? Our theory has always been to protect the good against the bad, the weak against the strong, securing to every citizen the widest range of liberty to do right and the most circumscribed limit in which to do wrong. If then, I am right in this statement, will these men contend that it is right also that men (and women too) shall be permitted by law to open shops and deal out liquid damnation day and night, Holy days and all other days; growing rich while all their customers become poor and dependent; multiplying widows and orphan children without number; taxation increased an hundred fold and public institutions for helpless humanity multiplied in like proportion to our jails, prisons and penitentiaries—will they, I say, contend that such legislation is in harmony with the *objects, ends and aims* of governments as given above? Yes, they have done it in the above plank in the Democratic platform and are presuming upon the ignorance of the people and their love for a “discrimination,” between “malt liquors and distilled spirits” (whatever all that means) to carry the election this coming autumn.

Allow me a prediction. The time is not far distant, when this same “whisky party” will be trying to make overtures to the Prohibition party as soon as they find out that it holds the balance of power in Indiana as it already does in the National elections. We hope when that time comes that the political records of the

past will be carefully examined, and TRUE MERIT (not montebank demagogism, with unmitigated effrontery and brass) will receive its reward. It is full time to speak straight out from the shoulder. Aspirants after office want the “whisky vote” and are ready to stoop to anything to get it. Yes, *anything* and everything, be it the life blood of the body politic itself, and all and everything we hold dear upon earth or prospectively hereafter. But when that time comes we want to see them marked, as God marked Cain, in the forehead, so that all who see them may know them.

* * * * *

“The tax to go to public schools!” Every dollar of such tax is a *curse*, wherever it goes, and time will prove every word I say to be true.



A POINTED SERMON.

“How Long, O Lord, How Long,” shall we be obliged to wait till the Christian churches shall proclaim these things to the world and carry them out in practice? to-wit:

First—That we cannot possibly serve both God and Mammon at one and the same time.

Second—That to be “born in a stable” (humility) and “going about doing good” was the Savior’s example.

Third—That to live in marble palaces and princely style does not savor of this example.

Fourth—That it is by example, rather than by precept, that the world is to be converted and saved.

Fifth—That example without preaching is better by far than preaching without example.

Sixth—That our youth are governed by what they see far more than by what they hear.

Seventh—That if they witness in high places a following after worldliness, fashion and grand living, they too will be sure to do the same.

Eighth—That if the low and degrading habit of using "liquors and tobacco" are found in such high places, the same will obtain in low places.

Ninth—That "lead us not into temptation" means the closing up of the "dram shop" and "bawdy houses."

Tenth—That every one of these "gates to hell," no matter how high or how low, how begilded or besotted, is nevertheless and all the same "a gate to hell."

Eleventh—That besides this they are, everyone of them, places where widows and orphan children can point to in sorrow, woe and desolation.

Twelfth—That it would be far better and cheaper therefore to get them out of the way than to build more asylums or enlarge the old ones.

Thirteenth—That for this same reason it would seem to be also spiritually wiser to prevent the countless number of "mortal sins" committed at these places than to pray and do penance "after the fact."

Fourteenth—That nothing can justify the presence of these "money changers" in the Christian temple who are known to rent their houses for such vile, wicked and debauching purposes, and which, as "temples of Bacchus," are known to be in direct opposition to the Christian temple and the Christian's God.

P. S. and N. B.—"Glory to God

in the highest and on earth peace," but there can be no peace so long as distilleries, breweries saloons, grog shops and the whole "liquor combine" dictate terms to presidents and legislatures, state and national—yes, and seem to close the lips of the ministers of Christ Himself.

FIGHTING DRAM SHOPS TO THE END.

The writer quietly passed his eightieth birthday a short time ago—has seen the world as it *seemed* to be when young and has lived long enough to see it also as it *really is*.

The time was when like most people he acted from impulse, from habit and without due reflection. During that period of his life he frequented saloons, took a drink "when he felt like it," but, thanks to a kind providence, was never drunk in his life. Pardon these allusions. They are written only to show that he has had the opportunities and experience necessary for making some estimates which may be relied upon.

We begin here at home, which is always the best place to begin, because if we study the world around about us we will be sure to have a fair knowledge of the world at large. But we have also studied the statistics of New York, Chicago and other cities, as to the number and character of what are known as "places of call," "sample rooms," "dram shops," and the like. The proportion of the "liquor shops" here at Fort Wayne, according to the population, is fully up to the average mark. In the most

crowded part of the city we counted twenty-eight in going around two blocks. The professed religion of the owners and proprietors in this business, as well here as at New York and other places, is in a large majority Catholic, principally Irish and German. The two large breweries are owned and conducted by Catholics. They control to a large extent the saloon business here and all of them have a high place in the temple of the Lord, and even among the sodalities, Catholic Knights, etc. Like the doctors and druggists, their business requires their attention on Sundays, so that they are not very regular at church during their lifetime, but of all the "learned and distinguished professions" the saloonkeepers have the grandest and most imposing funerals when they die.

And now to the point: The proportion of Catholics in this country is one to six, but a large majority of the saloonkeepers (be it said to our shame and unutterable disgrace) are Catholics, and that, too, in apparent good standing in the churches. But worse than all this, is the stubborn fact, that the number of crimes and the deadly sins committed at these Catholic saloons every day in cursing, swearing, and blaspheming, to say nothing of the half nude pictures on the walls suggestive of the lewdness which is always connected therewith, is simply enormous. The writer honestly and firmly believes that the law has the power to *prevent* and *remove* all these stumbling blocks and "occasions of sin," and that somebody will have to render a terrible account for criminal silence and neglect.

OUR LAWS AGAIN.

It has been clearly shown that our laws are at fault in arresting the torrent of evil that is on the increase in this country, and more especially so as to those evils which arise from the traffic in alcoholic liquors. The humblest citizen will sometimes make suggestions which have been overlooked or neglected by our ablest lawgivers. It would seem too that these suggestions, when respectfully presented, ought not to be entirely ignored. May I then be permitted to propound a question and only one, to all those who are seeking legislative honors at our next election, be they democratic, republican or what not.

Will you if elected strive to have enacted the following, if not in these exact words, at least in substance?

Be it enacted by the legislature of the state of Indiana that no license shall be granted for the sale of intoxicating liquors by the drink without a petition signed by two-third of all the voters of the ward or district where a dram shop, commonly called a saloon is about to be opened or already established, and giving security besides for all damages that may arise or be inflicted upon the community in consequence thereof. These damages shall also include losses by gambling, betting and pooling as well as all licentiousness usually connected with these places. And it shall be the duty of all officers under the law, from the highest down to the lowest, to lead and not follow in the faithful execution thereof subject to impeachment and removal from office, together with all the dam-

ages proved to have arisen from their indifference or neglect in this regard. Any ten resident citizens and real estate owners may at any time join in the prosecution of those who violate this law and they shall not be liable for costs or any other penalty in case their charges are not sustained on account of the combined efforts of evil-doers.

I firmly believe that such a law as above described should be passed by our next legislature. If the people are not yet prepared for the higher standard of prohibition (which is the first law given to man by his maker in the garden of Eden), then at least we ought to be willing to go this far in order to bring about a higher order of Christian civilization, and check our onward march towards the worst condition of ancient paganism.



DRUNKENNESS IS TREASON

Intoxicating liquor inflames the baser passions, and when drunk to excess exposes its victims to every kind of vice and crime. Politically speaking, drunkenness is also treason, because it voluntarily unfits a man for the duties of a good citizen; and those legislators, who uphold drunkard-making, are guilty of both treason and perjury because they swear to support the constitution, which declares that its primary object is to "insure domestic tranquility and promote the general welfare."



THE DRINK EVIL.

One of the best signs of the times is that the world is waking

up to the magnitude of the liquor curse. Nothing has been more clearly demonstrated than that intoxicating liquors cannot be placed upon a level with those articles of bodily nourishment which do not intoxicate, nor be legislated upon as having equal rights in the commercial world. The vast amount of wickedness and almost innumerable crimes arising from this source has aroused the attention of our best thinkers and statesmen, and cases have been carried to the Supreme Court wherein decisions have been rendered, not only in view of the facts above stated, but the further fact that as governments are formed and laws enacted under them, "to insure domestic tranquility and promote the general welfare," not only the retailers but even the manufacturers of intoxicating liquors "have no inherent rights." We use the exact words of the Supreme Court.

But while these steps are being taken, and no doubt much good is being done by agitating this subject, the do-somethings are far behind the say-somethings. It required more than words to remove the boy from the apple tree, as related in the old English Reader, and we beg leave, therefore to epitomize what we believe to be the great steps necessary to be taken, and in the order named below.

First. Like every law upon the statute book, this is both a moral and a political question and the efforts of the rum seller to take it out of politics is only a subterfuge. It belongs as well to the press as to the legislature, but first of all to the Christian churches. It is for this reason we say that to exclude the 'drunkard

makers,' as Christ did the thieves from the temple, is the first step to be taken in this direction.

The next point is for society to do likewise and protect itself by excluding them from social equality, thus stigmatizing this disreputable business and causing it to become unfashionable and odious as possible.

The third and last point to be accomplished is quite as important. It is to vote for no man who favors remotely or otherwise this direful ulcer upon the body politic; and if man's votes are not sufficient to purify the legislature of the infamous "license" law, then let us call upon our wives and mothers, who will be sure to help us.

SALOON ALPHABET.

A—Stands for altercations, abuse, abyss, asylum, abasement, abandoned, abominations, abhorrent and accursed.

B—Stands for bloodshed, besotted, bewildered, benighted, befouled, brazenfaced, billingsgate, befallen and beggarded.

C—Stands for carousals, contentions, crimes, criminals, cut-throats, culprits, cruelties, contradictions and contaminations.

D—Stands for dramshops, demijohns, divorces, deviltry, debauch, despair, demoralized, demented, dungeons, desolation and down, down, down to death and damnation.

E—Stands for enslave, enrage, engulf, extravagance, exposure, extortion, execrable, enthrall, enchain, envenom and endless eternity.

F—Stands for fratricides, fiendish, faithless, friendless, father-

less, forsaken, famished, foulness and funerals.

G—Stands for gibbets, ghastly, garotors, gilded, ginshops, gout, gore, gouge, guilty, grief, gluttony, gambrinus and graveyards.

H—Stands for homeless, heartless, heartbroken, handcuffs, hopeless, heartsores, heavy laden, hideous, hiccoughs, hogishness, heathenism and hellishness.

I—Stands for insanity, idiocy, ignorance, ill-bred, improvident, inhuman, indigent, indolence, imbecility, indecency and infamous infanticide.

J—Stands for jealousy, jug, janitor, jail, judge, justice, jury judgment.

K—Stands for kegs, kennels, knell, knavery, kicks, knives and kill.

L—Stands for "*license*," liquor, licentiousness, libertines, lager beer, loathsomeness and lost.

M—Stands for maim, misery, massacre, malice, mean, maudlin, muddled, mercenary, melancholy, "mantraps" and matricide.

N—Stands for narcotics, nonsense, nastiness, nakedness and "nuisances."

O—Stands for outlaw, outrage, orphanage, obduracy, obesity and outcast.

P—Stands for poverty, penury, pauperism, paganism, prodigality, prostitutions, prisons and penitentiaries.

Q—Stands for quarrels, quixotics, quandaries, qualms, quibbles and quagmires.

R—Stands for rackets, ravings, rabbles, remorse, reproach, repine, regret, revenge, resentments, rookeries, roofless, ravage, ragged and rotted.

S—Stands for shabby, shameless, shiftless, staggering, stumbling, shivering, squalls, squabbles, sprees, "sample room screens," "saloons," seductions, slovens and slums.

T—Stands for turmigrant, turmoil, treachery, tumble, traps, tramps, traitors and thieves.

U—Stands for unjust, unkind, unnatural, uncouth, unfaithful, unchristian, unmanly, unclean, unloved, unknown and unmourned.

V—Stands for, vulgarity, vagrancy, violence, viciousness, victim and vagabond.

W—Stands for, wanton, wayward, warning, worry, weary, weeping, and wretched widowhood.

X—Stands for, X, XX, XXX, XXXX, "samples."

Y—Stands for, youthful, yearnings, and youth destroyers.

Z—Stands for, zigzag, zest, zany, zaffer and zymosia.



PARADOXICAL, ILLOGICAL, AND UNTRUTHFUL.

"Paradoxical as it may appear to the prohibitionists, the highest civilization is found among the people that drink the most red liquor."—Louisville Times. Editorially reproduced in the Daily News, Oct. 6, '90.

It depends very much upon what you consider the "highest." The highest stories in our fine houses are not the safest to dwell in. The highest trees are more likely to be stricken with lightning and the higher a man is bouyed up with "red liquor," the less he cares for the "red light" danger staring him in the face.

History contradicts in toto the above statement. The Persians, until the reign of Cyrus, were all

of them water drinkers. As soon as they introduced "red liquor" they were conquered and their civilization and glory ended. The same may be said of the Greeks. As long as they led temperate lives their empire was extended over the whole world by Alexander, who himself was finally conquered, not by armies, but by the "red liquor" wine cup. The same precisely was the case with ancient Rome, the "mistress of the world." As long as her brave sons remained sober they seem to have been invincible by "any force that could be brought against them." But as soon as the introduction of "red liquors" took place among her people, she crumbled and fell to pieces.

Holofarnes, the great Assyrian general, would have surely conquered Israel, as he did many other nations, but he became a slave to "red liquor" and drunkenness and lost his life at the hands of Judith. Israel, too, would have freed herself from cruel foreign invaders, had Simon Machabeus and his brave sons not looked upon the "wine cup when red." They were all slain by Ptolemy, when under the influence of this same "red liquor." And so also the battle of Hastings was lost to the English for the self same reason, and the Normans became their masters. Ireland, too, would be free to-day had this accursed "red liquor" never been introduced among her brave and heroic people. "History repeats itself" and the same will be recorded in future ages about our own country and that of Africa, too, if this "red liquor" sentiment is to predominate. Cardinal Manning, who is considered high authority on all important questions

and by all classes of fair and honest thinkers, says that "the introduction of intoxicating liquors into Africa at this time is nothing less than murder." Here in America, every schoolboy knows that the original inhabitants of this continent have been decimated more by "fire water," as they call it, than by firearms.

No, no, "prohibitionists" have nothing to fear from any of the truthful facts of history. On the contrary, they solicit an investigation into the rise and fall of civilized nations believing that "red liquor" had much to do with their downfall and water drinking in its stead, sobriety and "total abstinence," much to do with their rise and progress.



"THE USE AND NOT ABUSE" ANSWERED.

In other words, these liquors, as a beverage, are not bad in themselves and their traffic ought not to be suppressed or interfered with. Only those who abuse them ought to be coerced and punished. Or, in other words still, "moral suasion" is the great penacea for all the ill, resulting from the liquor traffic. But suppose (as statistics show) that 90 per cent, of those who use it, ultimately abuse it or rather themselves, their families and little ones, in spite of all your preaching, teaching, prayers and "moral suasion." What then? True it is that if all men would do right there would be no necessity for coercive law. But men do not do right and hence law becomes necessary to protect the people against the wrong doer. If liquor, as a beverage, be not bad in it-

self and therefore good for those who do not abuse it then it logically follows that if good for the father of a family it is equally good for his wife and children.

Carrying out this proposition to its logical results we have the anomalous exhibition of men in high places and who are able to afford it, spending as much money to supply their cellars with liquors as it costs them for food and clothing. Following their example, the poor man sees no good reason why he too may not do the same as far as his limited means will justify, and in as much as he cannot afford to buy it in quantity and extend the precious boon to his wife and children he limits his desires to the gratification of his own appetite and buys it by the dram and at the dram shop. Thus grog shops are multiplied. Demand creates supply, and hence it is that there are more than 200 of these gilded traps distributed all over this city. Their names are recorded in the Revenue Collector's office, where you may find them to be as stated. Now, for the result of this theory of "use and abuse." Statistics, that are incontrovertable, show that there are in the United States 200,000 "saloons," so called; that they send to perdition 2,000,000 of human beings every year, and throw upon society 7,000,000 widows and orphans. This gives to each dram-shop ten victims outright, and twenty-five widows and orphan children to struggle through life as best they may, or to be taken care of by state institutions or private charity. Besides that there are 117 murders on last Christmas day, and all but nine took place at or in "saloons."

It seems clear to the writer, and must be equally so to the reader, that this theory of genteel indulgence, or "proper use" of that which is all harm and no good whatever, will not stand the test of sound reason or moral ethics for a single moment. It emanates from the "father of lies" as an excuse to "drag angels down" and whitewash sinners. Example is the greatest of all teachers, and so long as it is not found shining brightly where we have a right to expect it, in vain may we look for any radical change. "Do as I say, but not as I do," will never answer. Social drinking must stop or be STOPPED. There is no alternative, and we see no hope or redemption in this direction except in prohibition.

PROTECTED BY THE LAWS.

"Prohibition would be a great injustice to those who have invested all their means in the liquor traffic, and that too under the law and protected by the law."

Having in a former article disposed of the "use and abuse" theory as connected with this question, permit me to say a few words in relation to the above objection which in the minds of some people is the most formidable argument against prohibition. There is a close parallel between the evils that resulted from slavery in the south and the slavery of those who are the victims of 200,000 dram shops. The only difference between the two is that the evils arising from the liquor traffic is a 1,000 times the greater. Statistics clearly prove this. Slave holders had large fortunes invested in negroes and that, too,

"under the laws, and protected by the laws," both State and National. They had been purchased in great numbers from the very states which afterwards made war for their liberation and freedom. When the proper time came and a single stroke of the pen set them all at liberty, there were no tears shed for those who had invested every dollar of their means in that kind of property and were left as poor and penniless as widows and orphans now are on account of the liquor traffic. "It is a poor rule that don't work both ways." But you may say that the abolition of slavery was a necessity growing out of the war. Nay, it was the very object and aim of the war. It was to "cripple" the South, and it did so most effectually. The government could have purchased these negroes for a tenth part of what it cost in blood and treasure, but that would not have *crippled* the South. Now, we have no more misgivings about crippling the liquor traffic than the Abolitionists had in crippling the nigger traffic. It was the slave-holders' misfortune to have invested in negroes, and it is the misfortune of so many to have invested in liquors, and that is all there is about it. To ameliorate mankind from the thralldom of grog-shops, their private interests are no more to be taken into account than the right of an assassin to bear arms whose object is murder. Such arms are taken from him and confiscated, as they rightfully should be. So we say to all who are concerned in this infamous liquor business, stand from under for the day of jubilee is at hand, and the means of redemption is prohibition.

THE CATHOLIC CHURCH AND THE LIQUOR QUES- TION.

Much has been said and much was expected to grow out of the action taken by the last council at Baltimore on this subject. But as was predicted by a few at the time, no improvement in this direction, has been perceptible, and the number of Catholics engaged in that traffic are quite as great, or greater than before. "Social drinking," which is the first step and the prolific source of drunkenness seems not to have abated a single drop. And why? Simply because, as was stated at the time, the decree was only recommendatory and therefore not a law of the church. It was in fact nothing more than has always been in the church, namely, "moral suasion." And it is right, under this same "moral suasion" theory and "use and not abuse" teaching, that the evil has reached its present alarming proportions. The nearest approach we have had to a decree on this question has been the letter from the Head of the Church to Bishop Ireland of St. Paul, Minnesota, in which he so earnestly and almost imperatively urges the observance of "total abstinence." "Total abstinence" approximates the nearest we can get to prohibition, and if it were made a law of the church it would tend to dry up at least one-half the dram-shops in this country and lessen in that same proportion the number of orphan asylums and houses of correction. But even were that the case what about the other half? Some say give us "high license." But is it not a fact that high license only reduces the number of doggeries

and turns the same amount of drinking into the shops of the chosen few? Others say, "give us 'local option;' but it is very doubtful indeed whether we are entitled to a choice in reference to a public evil of this kind. The State does not leave it optional even to select the teacher or the school for our children, and surely it ought not to be considered an infringement of ones "individual liberty," or regarded as "sumptuary legislation," not to permit a choice or option in the selection of a locality for a dramshop. Thus we dispose of the only propositions we have yet seen advanced either in our Catholic journals or anywhere else for the gradual or immediate suppression of this greatest wrong of the age we live in.



TAKE AWAY THE SALOONS From This City and the Grass Will Grow in the Streets as in a Graveyard.

"Take away the saloons from this city and the grass will grow in the streets as in a graveyard."

So said a Court House official to the writer a few days ago. And I said in reply that if that be so then the more grass the better, for "as all flesh is grass," anyway, the city had better "go to grass" than that its people's flesh should be bloated and puffed up with whisky instead of grass. Look round about you on the streets. Here goes a 250 pound avoirdupois weight; his face puffed up about the size of a full moon rising in all its glory, and as red as the fiery orb of Mars; in his mouth he puffs a Don Carlos cigar, and in his hand he sports a

fine gold-headed cane. Here goes another, not quite so tall in stature, but equal in rotundity and bloated monstrosity. You could not put your finger upon a spot where the color or the temperature of the skin would have the look or feel of being normal. But here goes another not clad in broadcloth but in rags; all "tattered and torn," a "loafer," a "tramp," and an outcast if you will, but exactly the outcome of the other fellows described above. And there goes a trio of young men, boys rather, vainly trying to hold each other up from a fall in the gutter, into which they come at last—or into a hack perhaps, provided they are better clad and have money wherewith to screen them from disgrace. What a strange category of contradictions this town is anyway. The other day we had a grand anniversary reception at the Lutheran Orphan Asylum and in a few days more we will have the dedication of the new Catholic Orphan Asylum and at least every other brick or stone in both these institutions may be said to be moistened by the blood and tears of widows and orphan children, made such by the infamy, the deviltry, the damnable traffic in "liquors and cigars. Do for God's sake, solve this conundrum for me. Here are statistics and records showing that there are in this town 211 dram shops, more than the half of which are run by members apparently in good standing in one of the churches, and the balance run by members in good standing in other churches, every one of which annually turns out upon the community for shelter and support, not less than a dozen orphan children each, and yet the churches

stand idly by and seem to be waiting for them to come and even vie with each other who shall have them. In years gone by I witnessed several breaks in the canal. At once every effort and means were employed to *stop the leak*. Why in God's name don't they do so in this case? Why don't preachers *themselves* stop their accursed habit of social drinking and lend all their energy towards suppressing it among the members of their different churches? As a member of society, and having an equal interest in its well-being, have I not a right to ask this question? And is it not also their place to give us a satisfactory answer to such a reasonable interrogatory? Perhaps someone, with beer barrel proclivities and beer barrel proportions, will undertake the task and espouse the cause of "whisky toddy" but if there should be such, I do hope he will confine himself to the GREAT QUESTION involved in this article, and not undertake to shirk any of its points by personal invective or ill-tempered billingsgate.

PLEADINGS OF A DRUNK- ARD'S WIFE.

She once had a happy home. She left it thinking to make another equally happy. She was warned in time but thought she would be able to reform him. The "drink habit," however, once formed, never grows weaker, but always stronger the more it is indulged. So it was with him. Finally he lost his situation and the patrimony received from his father's estate continued to grow less. But the family didn't grow less. Six little children, besides herself, began to suffer for the necessities of life. Poor little

bare-footed, shivering suffering little ones,—innocent victims of a double dealing hell, the father being the first. Behind the “screens” of the dram shop all has gone. On the walls of one of them in particular, and where he was first seduced, the skeleton forms of men, women and children were plainly sketched in letters of blood. In vain did they try to erase them. The lines were corroded and deeply dyed into the very stones. In fact the walls themselves were moistened by the bitter tears of widows and orphan children. Her’s was a story told ten thousand times, and by abler pens than mine. On the verge of despair she fled to the mayor of the city for help and protection. The mayor received her politely and said that “the laws were all right, but not enforced as they should be.” He was doing all he could under the circumstances to have the saloons dealt with “according to law.” “It is all a matter of law, Madam. You must remember that the saloon-keepers also have rights and are under the protection of the laws.” “They pay a ‘license’ for the privilege of selling your husband liquor, and he must learn to drink in moderation, as we do, and not get drunk.” “It is the drunkard we punish (yes, and his wife and children) not him who sells it or makes it. You do not seem to understand this ‘liquor question.’ Besides that, the greater amount by far of these ‘licenses’ goes into the ‘school fund’ for the education of your children.” “My children!” interrupted this heart broken mother, “my children!—half naked and in rags would not be admitted to your schools. I am taking in washing and doing drudgery to

keep them from starving, much less clothing them, and my husband himself is as helpless and dependent upon me as my children. He is not himself anymore. He has been entrapped and is now the veriest slave of the dram shop. Your ‘saloons,’ which you say are protected by law, have done all this in my case, and millions of other cases just like it, and you tell me they pay a LICENSE for the privilege? Now then, Mr. Mayor, tell me, if you possibly can, of *one solitary, single or redeeming good thing*, saloons have ever done to offset the hecatomes of slain, the broken hearts and tears of bloodlaid at their doors. If you cannot, then, in the name of all that is holy and just, why continue and uphold this infamous traffic? And again, if it be a fact that *men will have this accursed drink as long as it is made, and will get drunk on it as long as they can get it*, then does it not follow that the ONLY REMEDY is in prohibiting its manufacture and sale in this country? And the more so as you fail to set forth *one single redeeming good thing in it, about it, immediately or remotely*. One word more. You have freed the negroes and given them the elective franchise, debased and ignorant as many of them are; as also the drunkard and drunkard maker. Now give it to woman, the “equal and companion of man,” and especially to the drunkard’s wife, and then, and then, and then, your “gilded hells” on earth will only be known as so many infamies of an effete and past generation.” * * * *

MR. EDITOR—It is no vain desire for notoriety which prompts me to ask your indulgence so often on this, the most vital ques-

tion that can engage the attention of man. My object is to provoke, if I cannot solicit, abler advocates than I am in behalf of the family fireside, and apply the remedy to the greatest wrong of this 19th century. We have shown that apathy or a sort of do nothing, say nothing, kind of indifference is the most alarming symptom and forerunner of a nation's dissolution. We take the position that that country is the freest where no man has a right to do wrong. Prohibition infringes upon the right of no man to do right. Anarchists, bigamists, communists, nihilists and saloonists are all of them subversive to law and order, the well being of society and the peace of mankind. Self-preservation, which is the first law of nature, and always "constitutional," requires a thorough reformation in this direction, and the wonder is not that the people are being aroused, but that they have borne so long an evil of such gigantic proportions.

"RUM, ROMANISM AND REBELLION."

The above expression has been so often denounced that it would seem strange if upon closer analysis some truth after all might be discovered plainly visible in it and about it. As to the charge meant to be conveyed by the word "rebellion" or disloyalty on the part of the Catholic church in the late struggle south or anywhere else on this broad continent, history bears me out in the statement that more Catholics, in proportion to their numbers, lost their lives in the Union army than all other denominations combined. General Phil Sheridan and his staff ought

to know something about that, and to them I refer the reader.

But as to what is intended by the word "rum" in the above expression, we are not prepared to combat the imputation. In fact, we are bound to admit and plead guilty to the impeachment. In the town where the writer is now living there are 211 dram shops, half of which are run by Catholics, seemingly in good standing in the churches. Two very large brewing establishments are in full blast day and night and blasting the pockets, the hopes and the reputations of untold thousands of people; and both of them owned and controlled by Catholics, *seemingly in good standing in the churches*. Several beer gardens, specially for Sunday use, are also under their control and management. But the worst of all, and that which may be called the SEED which fructifies and gives sanction, character and standing to all this is the fact that besides other liquors one of these beer wagons leaves a supply at the "Episcopal residence" two or three times a week, and that too right before the eyes and in the presence of all the school children in the congregation. Of course, if delivered at all, it should be open and above board. But in the name of all that is sacred and holy, is this right, or is the writer laboring under a delusion? Are not intoxicating liquors, as a beverage, a most dangerous "occasion of sin?" Is it not stimulating to the baser passions of human nature and is it not the primary cause of all the crimes that are committed in the world? Is it not a stubborn fact staring us in the face every day that the greatest scandals in the

church itself come from that accursed drink habit? Are not many of those who preach sobriety to others evidently sensualistic and of beer barrel proportions with complexions to match? Are they not most earnestly commanded to teach, preach and PRACTICE "TOTAL ABSTINENCE" by him to whom they look for counsel and whom they venerate as the "Vicar of Christ on earth?" In God's name, give us a response to some of these questions. We have been asking them for many years past and up to this writing they remain unanswered. The church continues to build orphan asylums and the like and calls upon us for their support. Would it not be well to cut off the "hydra-headed monster" which is daily, hourly and nightly manufacturing orphanage and multiplying without number the heaviest burthens upon society? Yes, it is only too true that "piety and punch," "rum and religion," "wine and woe" are mixed up together in too many of the Catholic churches, and in their "JOURNALS" advertisements of the same sort, such as the illustrated whisky barrel or demijohn side by side with prayer books and the most sacred and holy emblems. It is an insult to our intelligence to be preached to by one who warns his hearers against the danger and lives himself in the midst of that danger. It is the enemy within the Catholic church and not the enemy without that keeps so many people outside its ministrations. Let the Bishops and priests themselves head the lists of "total" abstainers, seeing that where one man withstands the temptation, 10,000 souls are lost. Let them set the example in all that a "Father"

should be, and especially in knowing who his children are and in sympathy with them, rather than so far above them in worldly pomp and style that it is impossible to distinguish them from pleasure-seeking worldlings. All this is contrary to the spirit of the Gospel, and not only keeps well-disposed persons out, but embitters the feelings of those within and prompts them to "start a saloon" and lead a sort of amphibious Christian life—half for the Lord and half for the Devil—half for this world and half for the next, and finally ALL for this world and nothing for the next.

SALOONS AS ORPHAN FACTORIES.

Two hundred and eleven of them in this city, and more than half of them conducted by persons in good standing in the Christian churches;—some wearing badges as emblems of purity, and yet in their "saloons," so called, are half nude pictures and other emblems of depraved humanity; while barefooted little girls in tatters and rags are seeking their drunken fathers at the back doors of these gilded hells, all of them seemingly prosperous and happy, while their unfortunate customers are milked and poverty stricken. Blear eyed monstrosities are turned out every day, and more lunatic and other asylums demanded for their protection; the devil in high glee over the harvest of souls and bodies of men, women and children; boys and girls in their teens staggering along the avenues on the Sabbath day; whole columns of murders, divorces and other cases of human depravity in the daily papers, ninety per cent. of

which have their origin at one or more of these infamous "hell holes;" "social drinking," the origin of it all, upheld even in the churches, and "prohibition" denounced, slandered and abused by so-called ministers of the gospel, openly proclaiming that it is even possible for men to carry on this deadly traffic and yet "live a saintly life and die a happy death." Reader, do you or can you believe it? Nay, worse and more of it. These "man tsaps" of perdition are LICENSED (would you believe it?) to do all this deviltry, and even provisions are made by LAW, and the people heavily taxed to uphold, support and maintain "courts of justice," "houses of correction," prisons, jails and what not, growing out of this accursed "liquor traffic"—a commodity, by the way, in every drop of which there is red light danger and occasions of sin, death and damnation.

But we have two elegant "orphan asylums," where the poor, trembling, heart broken children, whom drunken men and women are *permitted*, by law, to cast upon the desert shores of a heartless world, will find a home, yes, a *home*—the sweetest word in our language—and may God, in His infinite mercy, bless them, comfort them and take pity on them. But while we say this and mean it with all our heart, we as honestly and sincerely pray that *orphan factories* will cease to exist in the near future and the manufacture and sale of intoxicating liquors also be numbered among the lost arts. At least, and above all other things, we pray, beg and beseech, and indeed have a right to ask that it be banished forever from our *Christian churches*, and

that no member thereof be permitted to run a damnable dram shop, and run to church between drams.

THE "LIQUOR QUESTION" CONDENSED.

Authentic history, from Noah to the present time, most clearly demonstrates that the following statements are eminently true.

1st. That as long as intoxicating liquor is manufactured, the people will find a way to get it, and drunkenness, with all its direful and indescribable consequences will prevail.

2nd. That the "moderate use and not abuse" theory has been found utterly untenable, and "social drinking" in high places the prolific source of drunkenness everywhere.

3rd. That intoxicating drink is not a necessity to health, comfort, "life, liberty or the pursuit of happiness," but the very opposite to all these blessings.

4th. That while some constitutions can bear up under the strain of stimulating drinks longer than others, still its effects are visible in making all of them objects of disgust and assimilating them exactly to the proportions of the beer or whisky barrels from which they draw their red light beverage.

5th. That there would be no infringement upon man's "individual liberty" to deprive the world of an article of commerce in which there is not one atom of nourishment, but on the contrary a most dangerous element for dethroning human reason and subjecting its victims to the perpetuation of innumerable crimes he would not otherwise commit.

6th. That the license of this

liquor traffic by the state places it on a par with lawful trade as though it were not an exception to all other business pursuits, in that it leads to the destruction of families who compose the state, and therefore is, in reality, political suicide. It certainly is one of the greatest wonders of the age that this wrong should ever have been done, for it is a well-known fact that every dollar derived from this source is a ten-fold curse and comes back upon the state in the increase of taxes, crimes, prisons, asylums and other institutions made necessary thereby.

7th. That as "self preservation is the first law of nature," and the principle object of government is to protect the people in the enjoyment of family peace and happiness, it behooves the state to at once step to the front in this case, the same as it no doubt would do if the liquor traffic had today been started in our midst and its alarming consequences upon society realized for the first time in the history of our otherwise happy country.

8th. That as the ballot box is the place where wrongs are to be righted, and as wives and mothers are mostly wronged by this accursed evil; and moreover, as the elective franchise has been given not only to the negro, but to the anarchist, the bigamist and the saloonist, we solicit a good sound reason why it should not be given to her, without whom we would have no statesmen to make laws and no country worth living for.

REGULATIONS FOR LENT.

These "regulations" or rules are published in the papers every year at the beginning of the

Lenten season. They are binding on the conscience of every member of our church, according to circumstances therein explained. The "bill of fare," as will be seen, is limited, and very specific as to when and what shall be eaten. But as to drinking, we have been asked how it is that nothing is said as to "how much or how little, how weak or how strong, how hot or how cold shall be the 'lager beers' or the 'whisky punches.'" We give the words just as they were given to the writer, and we acknowledge our inability to account for this omission. It will be said, perhaps, that it is not our business to answer such questions. But this, again, is neither reasonable nor satisfactory, because no progress in any direction has ever been made except through investigation. It may not be pleasant for those who run dram shops to have it said that they will go to the altar next Wednesday and have ashes put upon their foreheads and be reminded that "dust they are and unto dust they must return," and then return at once to the "hell holes" from which they came and be the occasions of sin, death, crimes and damnation all through the holy season of Lent; certainly not. And it is even more unpleasant for the writer to be obliged to say so. But silence on this and kindred subjects will not answer. It is in fact our silence, reticence, apathy, negligence, indifference, sluggishness, or whatever it may be called, that has permitted this accursed drink habit and liquor traffic to reach its present gigantic proportions. We are "radical," because two and two make four, and all the mathematical science in the world cannot

contract or expand these numbers so as to make a fraction more or a fraction less. Every law, to be a law, must be radical, that is, go to the root (radix) of the evil, and we assert now in conclusion, and challenge successful contradiction, that drinking and saloons, however bad they may be in themselves, are, after all, only the effects or results of causes which precede them. *Social drinking in the parlors of mansions and palaces in high life is the starting point or root of drunkenness*, and HERE, right HERE, reformation must begin. So long as character and dignity and sanction is given to this habit, and the most refined sentiments, called "toasts," are steeped or drowned in alcohol, no reformation need be looked for, unless it shall have been brought about in the political order by means of prohibition.

THE GREAT LIQUOR QUESTION AGAIN.

"Temperance" is not the word, because it implies the temperate use of an article, in every drop of which there is more or less danger of sin and no corresponding good. Much less is "high license" or "local option" to be commended, and for the plain and obvious reasons given below.

First—So long as intoxicating liquors have an existence on earth they will be used as a beverage; so long as they are used as a beverage, so long drunkenness will abound. This statement is as patent as that two and two make four.

Second—So long as the President of the United States, his cabinet and other high dignitaries, and especially those in the

Christian churches, make use of them as a beverage, so long will other people use them in the lower walks of life. This statement also is as self evident as the one which precedes it.

Third—The use of intoxicating liquors as a beverage is a dangerous "occasion of sin," in that it stimulates the base passions of the drinker, and by his example leads others, less able perhaps to control themselves, on to destruction, both of body and soul. This statement, like those above, will not, and cannot, be denied.

The above incontrovertible truths or "axioms" being admitted, it follows that the only remedy for the widespread desolation caused by this accursed habit is total abstinence in the Christian churches, and prohibition in the temporal or political order. Any other position than this is illogical, and only tampering with a disease of the body politic, which has indeed become chronic.

The first cause or seat of this terrible malady lies in social drinking in high places, whereby sanction, character, standing and respectability is given to it. Let all Christian preachers themselves take the pledge of total abstinence; themselves head the list and organize and encourage total abstinence societies; and then there will remain no doubt whatever but that prohibition, which is the same outside the church as total abstinence is inside of it, will be amply able in the end to suppress the liquor traffic.

STRANGE TEACHERS.

Since my last communication, and in a conversation regarding the points therein contained, the

following questions were asked me, which I think ought not to be overlooked: "Sure, and what harm is there in taking a friendly, social glass in a respectable saloon when a person feels like it?" "What harm would there be for us three to step into a saloon on Calhoun street [naming the saloon] and take a glass of beer, or wine, or even whisky?" These questions were propounded by a *school teacher* who has had the care of a large number of boys for many years past, some of whom have become habitual drinkers, if not already confirmed drunkards. Strange, isn't it, that such a man should ask such a question? One would suppose that his experience and knowledge would suggest the answer. It shows how supremely ignorant these very religious people are of the world and what is in it. As an additional evidence of this truth, I quote an expression used by another recluse teacher, namely, that "if a saloon is properly conducted, it is just as respectable as any other business." I use the exact words in both cases, in order that I may do the parties no injustice, for I propose to reply to these questions and sentiments. They sound to me very much like the teachings of the *Freeman's Journal*, the *Louisville Advocate*, and some other papers that have given aid and comfort to the enemy by advocating the doctrine that "Total abstinence is not a virtue."

No wonder that the keepers of dram shops have become bold, arrogant and independent, with such backing as this. No wonder they are fast gaining the control of the moral, as they already have of the political world. No wonder that the crucifix and the demijohn

stand side by side on the shrines of many a domestic altar, and that these emissaries of satan have settled down to the firm belief that they can spend their whole lives in dealing out damnation to their fellow men, and yet die and go straight to glory. For God's sake, gentlemen, let us stop and think a moment. If "running a dram shop" be a decent, respectable calling in any sense whatever, please let me ask my pious, zealous, brother school teacher, if, as he proposed, "we three" should step into that very immaculate and highly respectable saloon, mentioned by him, and take a drink, would he be willing that his whole tribe of little boys should see him in the act? Would he be willing to remove the screen—that damnable screen—which hides those within from those without, and let the whole world see them at the devil's bar, when but an hour before he was teaching those little ones that at any hour of their lives they may be called upon to appear before the bar of God? And would the other two gentlemen named in this connection be willing to take by the hand their little children and introduce them to a place, over the door of which is written, in tears of blood, murder, poverty, wretchedness and woe? Most certainly not. Then why uphold this infamous and accursed traffic? Why not rather endeavor to make it disreputable, which it is, than speak of it as "respectable?" Are you so cruelly blind as not to see that every one of these "hell holes" is a trap—some larger, some smaller, some grander, some poorer, some higher, some lower—but all of them traps, set here and set there to

catch the ignorant and unsuspecting? Traps of seduction is their proper name, and let it hurt the feelings of whomsoever it may, no real gentleman or lady can be excused for using the language referred to at the beginning of this article, except on the ground of ignorance of what a dram shop really is. School teachers are in *loco parentis*, and no respectable father will go to places where he cannot in conscience take his children. This one isolated fact alone is a sufficient answer to the whole question. I have never in my whole experience in life seen a father so low down in the scale of debasement as to take his son or daughter by the hand, lead them to the grog shop and give them a taste of his whisky toddy.

In addition to my last inquiry—"Why is it that we are not as strictly bound to abstain from drinking as from eating or dancing during this holy season of Lent?"—I have also a curiosity to know how it is, and why it is, that when men sit down to a table to drink, they never "say grace," as they do when they sit down to eat.

ANSWER TO THE FORT WAYNE GAZETTE.

Seeing that you take a deep interest in the cause of temperance, which is just now engaging the minds of our very best men, and women, too, I offer the following as the result of much serious thought on that subject. I firmly believe that if the following pledge, which everybody can easily take, and easily keep, were freely circulated, the days of dram shops would soon be among those that are passed. Having

no customers, the keepers thereof would very quietly turn their attention to other pursuits equally as profitable, and far less injurious, both to themselves and their fellow man. Let the good mothers and sisters make an effort in this direction and I have no doubt of its triumphant success. I have drawn up the following heading and form of pledge, which can be put in circulation by as many persons as feel disposed to engage in the good work. They may all be afterward attached together and form one grand scroll of members, brighter by far than the grandest army that ever marched to the battlefield.

TEMPERANCE UNION PLEDGE.

We who have hereto subscribed our names, being firmly convinced that the terrible evil of *drunkenness* has its origin in *social drinking*, and wishing to remove the *occasions* by which so many are led to ruin, do hereby pledge our sacred honors before God and man that never again under any circumstances will we drink intoxicating liquors in any saloon, dram shop, drug store, restaurant, bar room, sample room or any other kind of room or place fitted up permanently, temporarily or otherwise for purposes of social drinking.

THE CATHOLIC CHURCH IN ITS RELATIONS WITH THE GREAT LIQUOR QUESTION.

In a very pious and religious work, used by devout Catholics, we find these words: "*It is beneath the dignity of a christian to bargain and treat with Satan.*" We most respectfully submit this

expression to the consideration of those distinguished christians who have so much to say about the evils resulting from the liquor traffic and yet advocate "high license." For ten long years the writer has been publicly calling for only *one*, solid, honest reason; a reason, either christian, moral, political, or in any sense whatever, logical or consistent for granting a license, permission or indulgence in order to establish, maintain, uphold and support a business called "disreputable" by the last council at Baltimore, and a "dangerous occasion of sin" at all times and under all circumstances. Nay, a most unmitigated and intolerable "nuisance," under the common as well as statute laws of the country, and under the divine law, the most prolific source of greivous sins known to God or man. We have been sneered at and our articles read with lines between; but as to a fair, open, frank, impartial and *impersonal* answer, we have had none; and we do not believe such an answer can be given in the very nature of things, because the character of the disease and the remedy suggested, are in direct antagonism to each other.

An exchange paper says that Cardinal Gibbons a short time ago gave the total abstinence pledge to 400 children. Would there had been 4,000,000 and we humbly pray God that every one of them may keep it faithfully to the hour of death. What a beautiful example this is for all other bishops to imitate. (There should be a medal struck and on the one side the answer to that noble suffering soul at the late disaster in Indianapolis when urged to take a glass of whisky,

no was his answer; and on the other side a *cup of coffee* which he asked for and obtained). But now let me inquire with all the respect due this great and learned dignitary in the church, has this total abstinence pledge been administered to all the *students* in the different *seminaries* and have all the *bishops* and *priests* in the U. S. *themselves* taken this pledge?? We fear that the answer will be a different kind of no, for at the late Catholic Congress, this same great divine openly advocated the *license* theory and presided at the "banquets" where "sherry" and other fine liquors gave zest to the occasion.

Arch Bishop Ireland, who has denounced the dramshops in language perhaps never before equaled, publicly advocated "high license." So too Arch Bishop Ryan of Philadelphia who defeated the amendment to the constitution of Pennsylvania by coming out publicly in a card in favor of "high license." Bishop Spalding seems to be at one time in favor of prohibition, if we can believe the "*Voice*," and at another time standing in with the foregoing distinguished prelates. The bishop of Fort Wayne and other German bishops, both in the councils at Baltimore and out of them, seem to sympathize with the saloon business. The former is surrounded by two large *Catholic* Breweries and over a hundred *Catholic* dramshop keepers, seemingly in good standing in the Fort Wayne churches. There was a "total abstinence society" there before the "decree" of the last plenary council, but since then nothing has been done to keep it up and it has disbanded. Others, high up in Catholic churches, are

silent, or if they speak at all, it is not for the *abatement* of these "nuisances," or for their *radical overthrow*, but only for the "*regulation of the liquor traffic*." They still seem to believe that one can wrestle with pots and yet keep clean. They do not exactly antagonize the great cause of "total abstinence," neither do they encourage it by *heading the list of total abstainers, themselves*. Most of them maintain a full board, and the stuff is unloaded, in some cases, under the very shadow of the cross and in the open gaze of school children. Even at the "congress" alluded to, a *national endorsement* was given to the drink curse and habit by that old and damnable custom of "*toast*" drinking. The writer is just radical enough to believe that if toasts must be drowned in alcohol then the sooner we dispense with the toast the better, except it be toasted bread or other harmless nourishment.

We are fully aware of the position we place ouself in by thus antagonising the habits and customs of such distinguished persons. If *we* are wrong it is *their business* to set us right. If *they* are wrong it is equally a matter which concerns *us*. This is the very object for which we write. Thus far no one has explained or attempted to show why it is not *better to err*, if *err we do*, on the side of *total abstinence*, rather than on that of the *drink habit*, which, viewed, in any light we may, has been and is the *prolific source* of drunkenness. Especially do we emphasize the last few lines believing that although volumes may be written to the contrary this point can not be overthrown. Grant that there is

no evil in alcohol, *per se*; yet there is a most damnable evil in it, if by its use, as a beverage, it upholds a 100,000 *Catholic* saloon-keepers (this is their proportion according to authentic statistics) who send to perdition 10 victims each every year making in all 1,000,000 annually.

As to the number of *Catholic* priests, included in this horrible sacrifice we do not care or wish to speak. If there be but *one* only it is just that *one* too many and he even could have been saved had *total abstinence* been strictly enforced. If however the reader be curious to know more, let him apply to the Abbots of monasteries where they are sent or voluntarily go as a last resort. We will only say this, that of all the wrecks made by alcohol, the most helpless, disgusting outcast; forsaken by God and shunned by men—an object to cause angels to weep and men to mourn, is a drunken tramp priest, or any other bloated monstrosity of that kind or in that direction.

It is utterly useless in this connection to talk about anything short of *total abstinence*, either in the churches or elsewhere. So long as the "*drink habit*" is in vogue, the "*drink curse*" will obtain. So long as the drink habit exists in high places, it will be found in the humbler walks of life. This habit must be radically banished from the *bishop's house*, the *priest's house*, the *seminary*, the *festive board*, the *fire-side and home*, the *halls of Congress*, the *President's table*, the *country*, the *nation and the World*.

As we said in a former article upon the same subject, published in the "*Catholic Universe*," we are not seeking any notoriety by

expressing ourself so plainly. We are too old for that. Three quarters of a century has winnowed the light aspirations out of us. Much that we say is in sorrow and would not be said at all except from a sense of duty. As men grow old they are actuated by a sense of *obligation* to speak, more than by a desire to *please*. Their time on earth is short and *truths* have for them an additional charm, seeing so clearly, in their advanced years of experience, what in early life they had but a vain and superficial conception. This may be admitted or not, just as the *younger* critic pleases. We are prepared to defend what we have said, and if taken *aright*, will be found profitable to all concerned.

P. S.—We have written the foregoing article in the exercise of that Liberty of speech with which the Catholic church has invested all its members, lay as well as clerical, and without which we would be deserving the charge so often made against us, that the only two rights which a Catholic layman possesses are to “pay and pray.” For the same reason also it is published in a non-Catholic paper so as to afford a more open field for its discussion believing that the *widest range* given to these questions, the sooner they will be settled. One thing certain; *silence* and *concealment* will never settle them.

RUNNING A DRAM SHOP.

If running a “dram shop” can in any sense whatever, be a respectable business, why don’t the members of that profession advertise their workmanship like the

mechanic or persons in other respectable callings? The shoemaker invites you to look at his fine specimen of work hanging in a conspicuous place in the show window. So, too, the milliner, the dentist, and other artists. Why don’t the “rumsellers” do the same thing and put specimens of their workmanship in their show windows also? Why don’t they stand them up, and prop them if they can’t stand, so that the passer-by may be able to discover from without the kind of business transacted within, and the real kind of human specimens manufactured in their business houses? Or, in the absence of living examples, why not at least have large and elegant “chromos” representing something like the following: Back ground covered all over with litter and debris, old shin bones, calf heads and hollow horns, half rotten straw, old boots and shoes, large and small, which have been worn till the foot dropped through and then cast aside.

In the foreground the dilapidated old shanty of another generation, with pieces of weatherboarding hanging by one nail and dangling and flopping in the wind; broken windows filled with old coats, hats, rags and bundles of filthy clothes. Three little girls, clad in hemsacks and bare-footed are at the door weeping and crying. They have just been thrown out by the inhuman brute they call father, and their feet are being frozen. A stranger is passing by and as they turn their faces in that direction, you see white streaks down their forlorn and dirty faces, where the tears have been coursing. Above the door, and in letters like those rudely

painted by a drunkard's hand, are the words, "Washing done here"—to provide bread where all has gone for whisky. And next to this picture and on the other side of the front door of the "dram shop," (I don't mean the door which is entered by the gate through the high fence for Sunday use, and for very modest people only) let there be pictures representing all the fantasies of a full case of "delerium tremens." Satan with all his imps, snakes, reptiles, lizards, vultures—murders, blasphemies, hell fire and brimstone.

I see no good reason in the world why this whisky selling, (if it be a respectable and christian calling, or if indeed it can be followed at all by any one professing to be a "follower of Christ") should be an exception to the general rule, and why the "rum seller" should hide his business so adroitly, unless it is because he *knows* and *feels* that it is infamous and damnable. The only way to test this question is the way I have here proposed. "By their fruits ye shall know them." Let us by all means have the "chromos." Children will be delighted with them as they pass on their way to school, and thus, too, this extensive *spiritual* business, amounting to about \$200,000,000 per annum, may yet aim at some standard by which it can be estimated, as we do all other branches of legitimate trade; namely, by their usefulness and moral influence.

"DELERIUM TREMENS."

A PARALLEL CASE.

I shall never forget my *first* and my *last* glass of whisky. I had graduated at one of the first col-

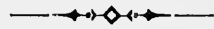
leges in the country and was the pride of my parents, who together with my sisters had made a great many personal sacrifices in order to accomplish that object and have me appear respectable. I had commenced the study of the law and had made some progress in that direction, when one day I met an old school mate whose generosity and kindness when at college had placed me under many obligations. It was on the street near one of those very respectable and inviting drinking "saloons" that had seduced its millions, and he at once invited me to take some refreshments with him. The place was most elegantly fitted up in all its appointments, a perfect paradise of comfort and very ingeniously secluded from the vulgar gaze of outsiders. We were there alone for two hours, and I have no recollection in my whole life of having ever enjoyed myself so well. This only proves how alluring and deceiving is this accursed pleasure. This was my *first* drink. The next day we met again, and as he was about to leave on the afternoon train, I felt under obligations to invite him to take a social drink with me. This was my *second* drink.

After he was gone I felt very lonely, and having experienced the exhilarating effects of strong drink I went to the same place from time to time, until it became to me a necessity. Thenceforward I was completely and substantially the victim of the dram shop. The winning smiles and the bland demeanor of the young man behind the counter, as he dealt out his overflowing damnation, lured me on until I had but one thought and one desire on earth and that was to be there and

under its influence. My father and mother passed to their graves, broken hearted, and my sister, the only one that survived, continued to pray and plead with an earnestness and fidelity that belongs only to woman. But I continued down the broad and beaten road, that so many others have traveled, until my digestion was entirely gone and even whisky itself would not remain on my stomach. Nature had been so much abused that she revolted every time the attempt was made to force upon her even that which she had borne so long. This brings me to speak of my *last* drink, and the circumstances connected therewith. I had made five or six efforts, and had failed every time to keep it down. At length I only partially succeeded, for as I was trying my utmost to finish the glass, there came from the bottom of it, with the hissing sound of a snake, a forked tongue that looked as red as blood, and darted at me with the rapidity of lightning. All at once I felt myself within the folds of a huge anaconda, that reminded me of Laocoon, of whom I had read; and although I fought bravely to remove him from my limbs, I knew that I was growing weaker and weaker, while the huge serpent continued to bind himself tighter and closer around me. With a superhuman effort I grasped the monster with both hands around the neck, and thus entangled we fell to the floor. I was trembling like a leaf shaken by the wind; and so terrible was the shock that even yet I can hear the clicking and tinkling of glasses on the counter. I was borne away to my sister, who, with none of the comforts of a home, received me with all the affection of a lov-

ing heart, and ministered to my wants as best she could. My ravings continued for days and nights and she was obliged to call for assistance from time to time; for, besides the snakes that continually encompassed me, I had to fight ten thousand devils that haunted my imagination. I can yet hear their terrible orgies and blasphemies, and feel the slimy reptiles that continually beset me. There is no power in human language to describe the thousand hells I suffered during those six days and nights. That which above all else seems yet the most poignant was the kind expressions of my sister, which I took to be those of my mother, and they were all the more painful because of their being accompanied with acts of the most humiliating kind.

All is now over, and I have described my *last* drink, but the effects will remain forever. I may yet do something to comfort a lone and prostrate sister; but I cannot restore the past, and I will go down to the grave, do what I will, the wreck of dram shops, and my poor carcass will be one more added to the pyramid of bones that cover the earth, over which the demons of whisky hold their nightly orgies.



“MERRY CHRISTMAS.”

If the political advocates of “free whisky,” or the servile tools of King Gambrinus did not feel satisfied on last Christmas day, (1876), then really it is hard to please them. In the afternoon and more especially after night all along Calhoun street, from the railroad to Columbia street, could be seen drunken men—old and

grey headed, drunken young men—"smart" and well dressed; drunken boys from twelve years upwards; and above all, and what was never seen before on such a holiday, drunken young women and girls clasped in each other's arms, holding each other up from falling, or scuffling with drunken boys. Such a public exhibition of Bachanalian revelry was never seen till now upon the streets of Fort Wayne. The day was very mild and pleasant,—altogether different from anything ever witnessed in this latitude at this time of year, and this may account for the disgraceful sight *out* of doors. It may have been just as bad other years *in* doors, but of that I cannot speak. Of this year's show, I do know, for I saw much of it with my own eyes. Speaking of in doors, reminds me of what was going on inside *those very same saloons* which "Old America" about this time last year pictured so graphically in the columns of the News—sort of "pencil sketches." In regard to the one where Mahan and Deveny got their whisky,—resulting in the death of poor old Mahan, I can speak whereof I know. The proprietor and his "aide-de-camp" both approached the holy table at early mass and from there they went back to the *dice* table in their saloon, and amid the throwing of dice and the fumes of whisky they spent the rest of the day and night. Other saloons of the same character and in the same neighborhood did about the same thing. But *they all gave liberally to the orphan fund*. Of course they did. Some of them took in as much money as the whole orphan collection, nearly all of which was clear profit; and even if it be a question whether

or not the 19-20ths of all the expenses necessary to hold society together; the 19-20ths of all the wretches in the jails and penitentiaries, and the 19-20ths in the lunatic and other asylums are the direct fruits of these infamous hell holes, why of course, I say, even if these questions do remain yet unsettled, how easy it is to give the magnificent sum of *one* dollar on such occasions besides the "nick nacks." They have robbed the father of all he had; money, honor, character and even his wife and children, why not give back "a dollar"—a paltry dollar? The thief who steals millions, like Tweed, can well afford (nay it is a part of the game) to give \$50,000 to the poor, which it is said he did on Christmas; and he can very well afford also to pay *liberally* for his escape from punishment, which is another part of the same game. The one shows the power of money, the other that of whisky; and between the upper and the nether millstone, sobriety, integrity, industry and economy are being ground to powder.

But let me turn to the thought that first prompted this communication—our youth. Rum sellers have now become so bold and infamous that they sell their accursed stuff even to girls and boys. They have *retired places*, fitted up for this purpose; and our girls have become so lost to propriety and decency as to hail the boys on the streets, meet them by appointment and go to these places and eat, drink and "have a good time." These private rooms are even more damnable and infamous than gambling hells and bawdy houses. For to these latter places people go who are already corrupted and lost to honor and decency; but the

former are the very *nurseries* of the latter, and therefore infinitely worse, because they keep up the supply of victims and give no hope for the future. How can a man who has any regard for the welfare, honor and prosperity of his home and country, witness these things from year to year and yet remain silent for fear of this or that person's frown. I, for one, cannot do it, and regardless of consequences, and without fear, favor or previous condition I will make any and every sacrifice to bring about a law that will substantially "dry up" the dramshops. And that law will have to be one which will absolutely prohibit men, and women too, from imbibing their social glass *at the places where it is sold or at any other place or places fitted up and used for purposes of social drinking*. It is not at *home* where youths are corrupted, but in the "*ladies' parlors*," connected in some way with the different kinds of saloons, and always *private* and *remote*. These are the recruiting offices for all the houses of prostitution in the land, as well as for its jails, penitentiaries and asylums. Right **HERE** is the prolific source, the monster whose hydra head must be crushed or farewell to all that is good, great, or worth living for.

Here I intended to stop; but there is a certain class of saloon-keepers who consider that all such drives are not meant for them, because, forsooth, they keep such *elegant* and *respectable* establishments, that the President of the United States might there feel at home. Their customers are none of your common drunken loafers. No, no, not even the preacher is supposed for a moment to "*mean him*." Why of course not—he

meant only those low fellows across the way. Now, in the language of one of our greatest lecturers, "there is just the same difference between a moderate drinker and a drunkard, that there is between a little pig and a grown one," the pig will be a hog if he lives long enough," so, too, this example fits exactly these fine drinking houses, compared with the low, filthy doggery. The poor victim commences always in your nice cosy saloons; but let him live long enough, and he will end his career in your low, cheerless, dirty, vile, underground doggery. Let none of these so very nice and reputable men take unction to their souls on this account, but let them understand that they themselves are the alpha and omega, the beginning and the end of this vile and infamous traffic, whose name is murder, arson, poverty, seduction, rape, rags, starvation and death—the destruction of all that is pure in women or noble in man here below, and in the life to come eternal and everlasting death and damnation. I hope this language is plain enough to be understood, and yet it falls far short of the reality. It is only in **TEARS** and **BLOOD** that anything like a true picture can be drawn. As father of a family I have endeavored to do my duty in this direction, and will continue to the end, regardless of consequences, be my enemies who they may, high or low, great or small, rich or poor, drunk or sober.



HAPPY (?) NEW YEAR.

Having paid my respects to certain "men and things" in reference to the manner in which the great festival of Christmas was

ushered in and celebrated in this city, my efforts in that direction would be incomplete did I not also have a word to say about the second great holy day of the season, I mean that of "circumcision," or New Year's day. And especially this Centennial New Year:—holy and sacred above all others on account of its claims upon us for returning to first principles;—reflecting upon the disinterested patriotism of our fathers and the great blessings of civil and religious liberty:—comparing notes and taking our "latitude and departure," so to speak;—and a day above all other days when at least the Christian (?) man; high up in the church of the Lord—prominent in more ways than one—belonging to "societies" of the inner temple; seemingly pious and wearing "badge and medal" to distinguish him from the "rest of men"—a day, I say, when such a man as this ought surely not get *drunk* himself, nor be the cause of making *others drunk*.

How is it possible, and I ask the question with all the solemnity of its importance; how is it possible for a man to be a good pious Christian and yet, on God's greatest festivals, minister all day long at the devil's altar—himself the "high priest"—his customers, the victims sacrificed—the fumes of whisky and onions, the incense;—the ribald song, the music—curses and blasphemies, the sermon—the rotten breath of indigested drugs and the foul odors of swill-tubs within men's bodies pervading the whole temple—yes temple is the word—a temple erected by the devil and for the devil—accursed of God and damned by men—an opposition temple, in the very face of God's holy tem-

ple—with shrines, emblems and lascivious pictures, lights, tapers, paraphernalia and contrivances calculated to destroy, faster than you can save;—kill, faster than you can bring into life—crowd hell with souls faster than the good priest of God can snatch them from the jaws of death, Great God of heaven!!! And yet these hells are "run" by men carrying on their persons emblems of *purity*, and bearing about them badges.

* * * I fail of words to give a true picture. They are not to be found in human language. Poor as they are I have said enough to do good, if words can do it; and yet the thought keeps rushing back upon my mind, and bids me ask again and again, *how*, yes, *how* can a man hold a place high up in the Christian temple, and yet serve at the same time as high priest himself in the temple of Bacchus;—"officiating" too on the same holy day—sacrifices ascending or rather *descending at the very same moment* when the Christian sacrifice is going on. The thought is terrible, and yet it is a stubborn fact, that there is not one holy day in the year when the sound of the bell in the Christian temple is reminding us of the awful sacrifice imolated; but we are distracted by the thought that at *that same, identical moment*, on the other side of Calhoun street, there is being offered up, in the temple of Bacchus, human victims to satisfy the base instincts and appetites of avarice and lust.

I wash my hands clean of this disgusting subject till another Christmas and New Year, if God shall spare me so long. Not that I claim to be better than other men, but rather than be a "rum seller," such as I have endeavored

to describe, and by that means grow sleek and fat with abundance of this world's goods, I would rather, I say, be anything under God's blue sky or on God's green earth. Anything in the whole line of respectability—a laborer on the public highway—a Christian at least and not a pagan. I'd be the one or the other, but I'd *never be a thing* whose daily prayer is, *oh good Lord and oh good Devil.*



THE ORPHANS.

As Dr. Lyon said in his lectures here some time ago, many of our doctors employ their time experimenting on the *effects* of diseases and overlook the *causes*. If some of our clergymen would count over the names of those high up in the churches, who traffic in that which above all other things *multiplies orphanage*, they would at least see to it, that on the great festival of Christmas, their places of business would be closed up. Poor old Mahan and many more like him, on last Christmas day, were the victims of these accursed and damnable rum holes. From this expression—"rum holes"—you must not infer that these dram shops, or d—n shops, are all of them low, miserable "doggeries." No, no; they are all graded to an admirable perfection. You go up or down the scale just as on a key board. First, is the glittering, enticing and "respectable saloon," "restaurant," or "drug store;" and once the fly is well secured in the spider's "parlor," then he goes down the scale to the lowest bass, till he reaches the deep and guttural notes of the demented and the damned.

It's the "respectability" of those people, and their "standing" in society, and the "toadying" to their wealth, and their fine houses, every stone and brick of which has been moistened with the tears and blood of their victims, (customers) that continue to supply the army of orphans—so numerous, indeed, that starvation is sometimes seriously contemplated. It is this damnable "respectability," which means money in their pockets, while their neighbors all around them become houseless and homeless, and their children filthy and ragged, that does the mischief.

It is the glitter, and the show, and the magnetism in the scales of these slimy, slippery reptiles, that sometimes even find their way into the very sanctuary. No, no, gentlemen, one and all, it will not do to tax industry and sobriety, to fill the pockets of the rum seller, under the impression of feeding the mouths of orphan children. Begin at the foundation; strike at the *root* of orphanage, and you will not have so many asylums to build.

The collection taken up in the Cathedral in this city, amounted to \$550 dollars. Ostensibly this money goes to the orphans—practically it goes to ameliorate the sufferings caused by whisky selling, wholesale and retail, which keeps up the supply of orphans and a still heavier burthen upon industry and sobriety. I may be wrong, but I am confident I am not, when I say that in Congress, in our Legislative halls, in doctor shops, in pulpits and elsewhere, we are altogether too cold and superficial. We must get down to "hardpan," to the foundation

and *causes* of things, and then effects will logically follow, financially, religiously, politically and every other way.

THE ORPHANS—NO. 2.

Orphanage and misery, woe and filth, and rags and prostitution, and murders and prisons, and jails and contentions, and strife and cursing, swearing and blasphemy, political bumming, old hats, and rags in broken windows, children crying for bread where all has gone for whisky, and finally, *hell and damnation*, is what ought to be written in large letters upon the front of those doggeries where Mahan and Devaney got their whisky on last Christmas day. I have been told that one of these "parlors," where the spider catches the poor silly flies, is kept by a man who has grown rich, while all his countrymen around him have become houseless and homeless. After building several houses, &c., for rent, he concluded to construct one for himself and family, that would be up to the times in all its appointments. He did so, and after it was complete, inside and out, its cellars well stored, and its parlors well furnished, he concluded that as he and his family were all religious people, and believed in that beautiful custom in the Catholic church, of blessing the houses of the faithful, (that peace and happiness might reign therein) to embrace the opportunity of asking this favor from the church.

Holy water is the emblem of purification, and as it was used on that occasion, it will not be objected to, I trust, if I humbly hope and pray that as each drop of it fell upon those walls, it

washed away the guilt, the tears and the blood with which every brick and stone had been moistened by widows and orphans.

There is no power on this broad earth of ours, equal to that of *public opinion*. This man and his family are truly and really respectable people, if true and real "respectability" can, in any manner, attach to such a business. There may be respectable "gambling hells," "baudy houses" and the like, but I have never been able to comprehend it. I maintain, therefore, that *public opinion* it is, that upholds this *infamous traffic*, and that *public opinion* alone can put it down. So long as it is fashionable to get "a little tight" or "a little funny," and so long as the drunkard is excluded from our "societies," religious or otherwise, while he who *entraps* and *entices* men to become drunkards is *not also* excluded, so long will the world look in vain for a reformation in this direction.

There is a magic sweetness in the word *home* and it ought to be placed in gold letters over the door of every "*orphan asylum*" in the land; but over the door of every "*rum hole*" there ought also to be written in the colors of the dead, here is the *trap* and here is the *hell* where widows and orphans are made; here is the place that fills the almshouses, and the penitentiaries.

REPLY TO THE N. Y. FREEMAN'S JOURNAL.

In the Freeman's Journal for several weeks last past, there appeared some editorials in which Mr. McMaster undertook to prove that total abstinence from intoxi

cating liquors is not a virtue. To controvert anything this distinguished journalist may say would be the height of presumption in one so insignificant, and yet I can not for the life of me, see the "qui bono" of his arguments, even if his positions be in all respects tenable. Would it not have been far better to keep silent on that subject than to say even a single word that would by inference, give encouragement to the drunkard? And furthermore I cannot see (of course he is not responsible for my blindness) how it is that if total abstinence from drink be not a virtue, what becomes of total abstinence from flesh meat; penance, fasting, self denial, voluntary chastity, celibacy, virginity, continency and such like—virtues, I was going to say, but maybe these are not virtues either. Mr. M'M. plainly intimates that there is no harm in social drinking so long as we don't get drunk; and that because there is no vice opposite to it, therefore total abstinence is not a virtue. Why really I always thought that drunkenness stood opposite, or falls if it can't stand; and I think I state a truth when I say that but for temperate, social drinking, such as my old friend seems to advocate, there would be no such thing as drunkenness in the world. The one leads to the other just as inevitably as effects follow causes. Not always so perhaps, because men are not constituted alike, but it is a truth and a rule, with very few exceptions, that all drunkards have become such in consequence of the allurements and comments held out for social drinking—not at home, but at the dram shops. They may end their career at home, but the beginning was

at the saloon. Now if these grog-shops be the first cause of social drinking; and social drinking be the immediate cause of drunkenness; and drunkenness the cause of untold evils and crimes, would it not seem wise for all of us to strike at the root of this great social evil which embraces nearly every other sin known to man.

MY FIRST PROPOSITION IS

CAN A RESPECTABLE PIOUS CHRISTIAN
"RUN" A DRAM SHOP?

This question will be answered by an anecdote.

There was once a good pious old deacon of the Methodist church (the story will apply just as well to any other church) who had unfortunately become the owner of a very bad cow, which he called "Brindle." Brindle was built more in the shape of "Goldsmith Maid," and was evidently intended by nature for the "turf" rather than for a dairy. She had been accustomed in her youth to "roughing it" and her habits thus formed, had never forsaken her. The deacon's wife had become the looser of several dresses, and one or two hoop skirts in her attempts to milk her, and rather than have a funeral in the family, she concluded to turn the vicious thing over to the deacon. The deacon went to the woods and provided himself with a few good tough hickory sprouts, and having tacked over the stable door the motto of the Indian doctor "No cure, no pay," he proceeded to cure old Brindle. The deacon in his younger days had also been led into a very bad habit of using some hard words whenever he got excited, and this habit had only

remained dormant since he joined the church. His smooth talk would once in a while forsake him. Well it so happened that when the deacon and old Brindle were having one of their very interesting and most exciting set-toos, the Presiding Elder of the church was passing that way and hearing a great noise in the barn, concluded to drop in and see what was the matter. He stood quietly at the door and heard and saw all that was passing. The poor deacon was caught, and as he penitently listened to the reproachful words that fell from the lips of the Presiding Elder, he hung his head and finally broke forth with the following reply, "My dear, dear Brother, I feel that I deserve all these reproaches, and a thousand times more. And I have just been thinking while you have been speaking that never, no never, never, never will I be able to live the life of a true christian so long as I keep that d——d old Brindle cow." Yes get clear of the cow. Shoot her, kill her, cut her throat, anything to get clear of that d——d old cow, and then and not till then can you live the life of a christian.

My second proposition is, can a good pious christian man "run" his dram shop on Sundays and Holy days, and run to church "between drams"—*conscientiously*.

The story of the deacon and his brindle cow, applies just as well to this second proposition as it did to the first. The writer of these lines has listened to nearly 3,000 sermons in his life time, and in every one of them there was inculcated the doctrine, that in order to avoid sin we must shun the "*occasions*." Well now, Old Amer-

ica must be a very queer old man indeed, for he cannot see for the life of him, why *preaching* and *practicing* should be so far apart. He cannot for the life of him see how we can be the friends of God and Mammon at the same time. "How we can live in heaven, so to speak, and do business in hell." How we can be the "rich man and the glutton," and yet be the Lazarus who was carried to heaven in Abraham's bosom. How we can live in "princely style," and yet be the friends of Him whose palace was a stable, whose dowdy bed was straw, whose princely robes wereswaddling clothes, and whose sumptuous eating and drinking, was the humble fare which He and his poor Father and Mother could honorably obtain.

Of course, Old America is no saint that he should speak in this way; neither is he the incarnate old devil some would represent him to be; but he cannot, for the life of him, see why things are thus. So much *preaching* and so little *practice*—so much exterior worship and so little "following of Christ." So much to pamper the appetites, and so little to satisfy the soul.

Well, well, maybe it is all right; maybe Christ didn't mean what He said; maybe a belly full of lager, or whisky or wine is a good thing to inspire holy thoughts; and it may be the fault of Old America that he can't see it,— "can't see it in that light." You have all heard of the case of the man who was addicted only to the *one* sin, namely: cursing and swearing. At an unguarded moment of his life he got drunk, and before he got through his drunken spree he had committed half a dozen of the grossest crimes known

to law. So much for guarding against the *occasions*.

PERSONAL LIBERTY.

"The Democratic party is identified with the doctrine that it is not right to punish a temperate man for his neighbor's intemperance; and that in the matter of eating and drinking, every individual ought to be free to do as he chooses provided he enjoys his liberty without invading the rights of anybody else."—*Journal*.

It is no "punishment" whatever, but a blessing to deprive a man of drinking that which sparkles with red light danger in every drop. It is a great mistake to class eating and drinking together unless it be tea, coffee, water, milk and the like. There is no analogy whatever between the effects of food upon the body and intoxicating liquors upon the mind. The excessive or "intemperate" use of the one may cause derangements of the digestive organs only; but the "intemperate" use of the other upon the brain is to transform a man into a demon, an assassin, a libertine, a debaucher and all that is low and vile in human nature. In this sense such "liberty" is licentiousness, and does materially "invade" the "rights of everybody else."

The position taken by the *Journal* is altogether illogical. The right of one man who may possibly drink in moderation all his life long and seemingly do himself and others no harm is not to be placed in the balance against tens of thousands who cannot withstand the allurements of the dram shop and the consequent evils inflicted upon society thereby. Surely if the state shall invade the domestic fireside and usurp the prerogatives of the par-

ent, as to education, she may have the right to step in between the high-toned drinker and the poor forsaken and degraded drunkard's wife and children and thus protect themselves and homes by prohibiting the traffic of an article so direful in its consequences upon society at large and therefore upon the state itself.

THE NEW ORPHAN ASYLUM

The corner-stone for the new Orphan Asylum was laid here this afternoon with imposing ceremonies. All the "Societies" were out in full force, including the Mayor and Common Council. The location is a piece of land purchased by the lamented Bishop Luers and situated north of the city. The site is a good one, unless we except the site towards the northeast, where within a gunshot are the many buildings, high and low, of the famous "French Brewery." Due east, about the same distance, is the "Tivoli Garden," equally famous, or rather infamous, as a Sunday resort for all classes, high and low, principally low. Both these establishments are run by Catholics, of which there are a larger number of "saloon-keepers" than in all the other Christian churches combined. Very sorry to be obliged to say so, but there is never anything gained by deception in this or any other direction.

Some years ago I made the suggestion that if it were not for the "dram shops" we would have less orphan asylums to build. The dram shops have *doubled* since that time and so have the asylums. Surely I could not have been very far from the truth. But the truth

is very unpopular nowadays, and especially so when it touches a tender chord. While writing these lines the music from the band at the "Tivoli Garden" is distinctly heard, and all along the avenue leading thereto are throngs of drunken men and boys not yet out of their "teens." And yet "rejoicings" are heard on all sides, and even those whose profession is "reformation" seem to be entirely unmoved. What a terrible thing *apathy* is anyway. Some people seem to travel in this world only on elevated railroads, and especially so if somebody else pays the expenses. "Look on the bright side," they tell us; but what when the evil day shall come and we wake up some morning and find no country, no home worth the name, no peace, no safety, no security worth fighting for and no Christian church or civilization worth living for? "Fold your arms and go with the current." "It is always easy sailing." "Do not fret or worry about the future." But our forefathers, who fought, bled and died that we might live; who planted and watered that we might have fruit; who sacrificed all for those who were to come after them are no longer to be revered, if such be the counsels we are to follow. No, no, no. The *real man* lives for the *future*.

LOCAL OPTION.

It is claimed, I see, that local option is one of the planks in the Republican platform. This is news to me. Its leader, Mr. Blaine, advocates license, but I fail to find a word about local option in his late speeches. But admitting it, what then? Our constitution requires that all statute laws shall

be "uniform" and not of a "local" character. So that if a law providing for "local option" were to pass the Legislature it would be quite as unconstitutional as it is claimed a 'prohibition' law would be, or has been so declared 'by the Supreme Court.'" But just the contrary of this is the truth. The Prohibition party, however, is not working, as I understand it, for any "unconstitutional" enactments. It aims, like the Abolition party did, to abolish the accursed stuff, first of all, in the District of Columbia, so that we may get our Senators and members of Congress perfectly sober. Once sober and clear headed we shall get prohibition into the constitution of the United States and into the constitutions of all the states in the union. Then it is that we propose to enact laws and *enforce them, too*, which will bring about the "millenium" if indeed, that prophecy is ever to be fulfilled. If the "free soilers" in the Democratic and old whig parties united with the abolition party under the name of Republican and gained *more* than they expected, may we not hope to gain as much as we look for in a cause even higher and holier and far greater than human emancipation, saving 2,000,000 lives annually, to say nothing of untold millions of ruined homes and broken hearts.

JAMES G. BLAINE-ANOTHER DODGER.

The late speeches of Mr. Blaine have fully convinced the Prohibitionists that they have nothing to hope from him, and that they measured him correctly at the last Presidential election, notwithstanding his evasions on the liquor

question. He boldly charges now that the Prohibition party are in cahoot with the Democratic party to give the state of Maine over to the Democrats. This is a very silly charge coming from such a source, and is a surprise even among Mr. B.'s warmest friends. Mr. B. has certainly not posted himself, and is not familiar with the "platforms and principles" enunciated and set forth by the conventions and leading organs and speakers of the Prohibition party. This "anti-saloon" party is distinctly a *third* party (precisely like the Abolition party) and like it also is fighting for *one* object. Its numerical strength is coming alike from all political parties, but it is *not going* to any of them. It stands upon a higher plane than any other party, because it strikes at one of the most gigantic evils with which the social fabric has ever been cursed. It reaches out its arms and implores all mankind, be they of whatever political or religious antecedents, to aid in crushing that intoxicated monster, besides which, other questions are of little consequence. But it makes no compromises with sin, whisky or the devil. In fact it is in direct opposition to them, *wherever* they may be found, and they are found unfortunately in both the Republican and Democratic parties. So, that when the Prohibition party shall have succeeded, (and SUCCEED IT WILL,) all the sobriety, respectability and decency of the Democratic party, as well as the Republican party, will have been squeezed out of them, and nothing left but dry sponges, or sponges soaked in that accursed stuff, which far surpasses all the evils of wars, pestilence and famine.

SECULARIZING THE SABBATH.

Much is being said, concerning this, but not a word about "secularizing" education which is at the bottom of it all. "Dram shops" and the like are only the effects; public opinion, formed and moulded by education, is the prolific source whence springs all that is upheld and sustained, whether for good or evil. We have sowed the winds and we are reaping the storms. Look at Maine, Ohio, and other states and see what laws are when not sustained by the courts; or rather when adroitly framed in the interest of lawyers or the *liquor traffic*—a traffic, by the way, which is a blighting curse wherever it be; holding high places even in the Christian churches; a stumbling block to the priesthood; stimulating to debauchery and sin; the arch enemy to peaceful and happy homes, and the prolific source of political corruption, untold rivers of blood and blighted hopes; widows and orphan children, poverty, wretchedness, desolation and death.

How long, oh Lord, how long are the people going to uphold this accursed blight and mildew upon the body politic of this fair country? Shall the next century come down upon us with these inhuman slaughter pens still holding sway and dominion over a people boasting as we do of our advanced civilization.

CHOICE FOR THE "WHISKY VOTE."

Making all due allowance for political attachment to this or that party, we are at a loss to understand why there should be a man,

claiming for years that prohibition was the greatest cause in which men could embark, and the only remedy for the terrible evils arising from drunkenness, shouting hosannas for Blaine and the Republican party. It does look to the writer as if there is much of political bigotry in the world, and that party hate and party spite have much to do in determining how men cast their votes. And if so, then another conclusion follows, namely, that there is very little political honesty in the world, and that patriotism or love of country is a thing of the past; and more yet than all, that conscientious responsibility in the exercise of the elective franchise has also become a thing of the past.

But conscience and religion aside let us see if worldly policy alone considered will justify any man of sense or reason in casting his vote this time for either the Republican or Democratic party. Both are at this moment, and have been for years, at their wit's ends to know how to secure and hold at will the whisky influence. The Democratic party have had it pretty much their own way, and the Republican party has been jealous of the Democrats for that reason. Blaine this year made a drive for it when he voted against prohibition at the Maine election. He did not vote for it, and, therefore, his vote was against it, for "he that is not with me is against me." But it was a master political stroke for the saloon vote of Ohio, and he partially at least succeeded. The Democrats will now have to look well to their laurels or the dram shops will step down and out, and go over to the

highest bidder and the party having the most money.

Yes, sir, it has exactly come to that. Both of them have to do the one thing or the other. The choice to be made is between whisky or prohibition. The party that has the most patriotic and moral sentiment in it will join the prohibition movement, and will be the winning party. It may not be this year, but it must and will triumph sooner or later, and may be much sooner than expected. Its success depends upon how many are going to continue to vote in spite and malice not *for* their own party but *against* the opposing party instead of for the great cause of prohibition which they well know is far above all other political issues not only as to the moral well-being of society but even as to dollars and cents.

A RED HOT ANSWER.

At the recent convention of saloon-keepers and brewers, it was voted to raise \$1,500,000, to be used in the political campaign of 1888. The money is to be raised by levying a schedule tax on all parties engaged in the business.

We respectfully ask of third party advocates, about how much of this sum they think will be disbursed through Republican Central Committees?—Inter-Ocean.

ANSWER.

This large amount of money comes, for the most part, from the pockets of "saloon keepers," a large portion of whom are Democrats, and members in high standing in that "whisky party." This large "corrupting fund," therefore, will not go to befoul and bedrunk a party already steeped to the eyebrows in their "lager beer" and "whisky toddies." It must go somewhere else. Not a

penny of it can be, or will be touched by the "third party," for it is the "price of blood" and that which this third party is fighting to the death. Where then will it go? It is certainly intended to go where it will "do the most good" (harm rather) to *stimulate* the weak-kneed Republicans already so weak and vascillating that they have been "shaking in their boots" these many years past, for fear of the "whisky vote," and trying to serve the Lord and the devil at the same time.



"LACK OF SPACE"

IS THE REASON GIVEN FOR SURPRESS-
ING THE COMMUNICATION OF A
FORT WAYNE WRITER.

The excuse given for declining to publish the following article, by the American Catholic News, was the want of space. Space, however, was freely given the two clergymen, named therein, to denounce the cause of Prohibition as "fanatical," etc., and yet, at the same time, make some valuable admissions, which the reader will see quoted by the writer. Of course, to understand the case fully, one should have read what was said by the reverend gentlemen, in order to call forth this rejoinder. Still, we think, the article will be read with some interest, even upon its merits, as to the facts in the case.

"SENSIBLE AND TIMELY."

So you head the remarks of two distinguished Catholic priests, McMillen and Walworth, on the question of "Prohibition." The writer has had some experience as to the evils arising from the

manufacture and sale of intoxicating drinks. He also knows that however "distinguished" bishops and priests may be in ecclesiastical matters, they are not always good authority on political affairs. Prohibition, as we understand it, is purely a political question, having for its object and results, the lessening of crime and the consequent reduction of taxes, the erection of and maintaining orphan and lunatic asylums, jails, penitentiaries and other state institutions, including countless expenditures for prosecutions in criminal courts, etc., etc. We do not think or believe it has anything, whatever, to do with the "Manachean heresy." It is, no doubt, "unsatisfactory and exasperating in its results" upon the liquor trade, but otherwise not. Doubtless some advocates of Prohibition use "superlatives of high degree," but we find this the case on all subjects where men are in great earnest. Neither is it inconsistent, as to a "limited bill of fare," when we consider that in no "bill of fare" we have ever heard read at the beginning of Lent, is there a word said as to how much liquor we may or may not drink. It is quite true that "vaulting ambition doth o'er leap itself, and often falleth on the other side," but not near so often as men fall who taste, touch or handle intoxicating drinks, in every drop of which there is red-light danger and "occasion of sin."

One of these distinguished ecclesiastics says that "the trade must be so dealt with that it shall no longer exist as an ubiquitous man-trap." Exactly so. That is precisely what we are going to do. Experience shows that so long as

"social drinking" has an existence, whether in high or low places, there will be drunkenness with all its direful consequences. This is a cardinal truth which admits of no disputation and right here is our starting point. Not that all social drinkers are drunkards, but that every one of them is in very great danger. And we further say that every one of them, be he bishop, priest or layman, gives sanction to the habit by so doing and is responsible for the results that follow. Now "temperance," so called, implies moderate social drinking. THAT won't do. "Total abstinence" comes nearer to it, and being so highly recommended by the Pope, should accordingly be observed by every bishop, priest and layman in the Catholic Church. But even were that the case there are thousands outside the churches that are to be looked after, and they only can be reached politically. Prohibition takes them all in and provides for all alike, so that where there is none of the accursed stuff for sale none of it will be drunk. Of course, those who intensely love it will find a way to get it; but the "clandestine" way will cease in time as it has also taken a long time to bring about the present infamous drinking habit.

There is nothing "cranky" or 'fanatical' about this political movement. There is only one side to it and that is the sober side. None are found in opposition to it either, except it be those who have an interest in its manufacture or sale; those who want the "whisky vote" and some who think they see in it an invasion of individual liberty. But if individually I "love the danger" the sooner that danger is removed

from me the better, and if I do not love it, what care I how stringent you make the law. Every law on the statute book is prohibitory and none as salutary as that would be in getting rid of 200,000 dram shops with their 2,000,000 victims annually in this country.

A FORCIBLE AND LOGICAL ANSWER.

The question has been asked me, why at the close of a long life I should throw my vote away by espousing the cause of prohibition? Every aged man or woman will tell you that as we grow older our sympathies for poor little barefooted, helpless and innocent children are stronger than when in the prime of life. Man's truest and best sentiments are for the most part fully developed after he passes the meridian of life. "Poor little waif, shivering with cold, in poverty, wretchedness and rags, come take me by the hand and lead me to your home." "Home! I have no home, sir. My mother, still more wretched than I, lives in yonder shanty." "And your father?" "He, sir, lives in the dram shops, and but for that accursed stuff, I might have the happiest of homes and all manner of pleasantness and peace." "And your brothers?" "One is learning the 'saloon business,' and the other is too small yet to do much, except to pick up wood and such like as he finds it on the street."

If the above is not a sufficient answer, come with me and take a short walk on the north side of Main street, from Harrison to Barr. Count the business houses and see if three-fourths of the whole number are not grog shops.

Then go around these three squares, and see if you are not able to count 28 of them in two blocks. Then, on some bright Sabbath day, go over the same ground, and see for yourself if every one of them is not busily engaged, and if on Monday following, every saloon-keeper will not tell you that Sunday is always the biggest day in the week for him.

"Statistics" are getting to be a great power in the political world. Let us avail ourselves of their wonderful lessons. The great civil war in this country sent to the graveyard 500,000 of the human family in four years. Two hundred thousand dram shops send to perdition every year ten victims each, on an average, equal to 2,000,000 annually. Besides this (and looking only at the question in the light of dollars and cents, as other political parties do) prohibition means 90 per cent. less taxes or "tariff," as it is called, and 90 per cent. less expenses of police force, criminal courts, national, state and municipal expenditures.

You are struck with horror at steamboat, railroad and other disasters, while it is a notorious fact that since the world began all the calamities of war, pestilence, famine, earthquakes and loss of life both on sea and on land have not equaled those of the liquor curse. Talk to me about the "tariff." Yes, I will listen to you after you have settled this most important question that ever concerned the human race. It is not wisdom to stop and pick up a pin or a penny when the people's homes and most sacred shrines are being destroyed. Both of the strongest political parties of the day are doing that

very thing, and although the weakest party of them all (maybe) is far behind in the race, no vote is ever lost that is cast for the right, be it even in proportion to one in every 1,000 that are in the wrong; and especially in such a wrong as I have endeavored to describe.



THE GREAT LIQUOR QUESTION

It is of very little use to cut off the tops of noxious weeds and especially such as propagate from the roots. A wise horticulturist will embrace the first and most favorable opportunity to eradicate them entirely from the soil. The political is not unlike the vegetable garden in this respect, and the same rule of extermination is not only applicable but demanded. Any law which does not go to the root (radix) of the evil is only a superficial kind of legislation—cutting off the tops and leaving the roots to sprout up again with more strength and vigor than before. The laws which have been made and now exist upon the statute book of Indiana in relation to the above question are both peculiar and phenomenal. It is admitted on all sides that the use of intoxicating liquor as a beverage, is more destructive to the peace and happiness of mankind than wars, pestilence, and famine; that where one person can drink in moderation a thousand others become drunkards; that the highest authority in medical science affirms that alcohol, in any form, is injurious rather than beneficial to the human system; that the retail trade or "saloon" business, so called, is a prolific source of mur-

der and other crimes; that but for it taxes would be lessened one-half and crimes diminished without number; and finally that, thousands of mothers in poverty and rags, together with their helpless and degraded offspring, would be no longer the *darkest blot* upon the age we live in. One would suppose that with a record like this staring our legislators in the face (such a political field of criminal neglect and criminal culture) something would be done to stay the ravages of these "Canada thistles;" these "parasites" and "barnacles" that infest every nook and corner of this great commonwealth. But what do we find to be the case? The great State of Indiana says to those crime-producing institutions, "go on your way rejoicing." Pay into the treasury a certain number of dollars for the "*education*" (?) of thousands of *orphan* children, *one* of the *fruits* of your traffic, and we will "condone" all your other crimes. Instead of a radical overthrow and suppression of this vile business which leaves in its wake only death, damnation and misery, we, the State, will shake hands with you, form a partnership in its devilry and for a consideration in dollars and cents *share with you* in all its iniquity and corruption.

Reader, what else than all this is that infamous thing called "license?" Will somebody please rise up and explain? But in doing so be kind enough to *quote correctly, tell the truth, don't misrepresent and speak to the point*. This is not the first time we have made this request and received in return only slurs or silence, for an answer. But all this does not deter us. No, not even the sense of

our own incompetency for the task seeing that others will not champion our cause. And now we go a step further in this great work, and, as a *Catholic layman*, we have some questions to ask; and in doing so, it is not in fear and trembling, but it is in the spirit of that "liberty" with which the Church, as the fountain of true liberty, makes all men free.

Why is it that the "decree" at the last council at Baltimore on this subject has not been *carried out and fulfilled* in every diocese in the United States?

Why is it that the letter of the Supreme Pontiff Leo XIII, in regard to "total abstinence" has not been read in every Catholic pulpit in the land, and not only read but *carried out and fulfilled*?

Why is it that while there are quite a number of "total abstinence societies," in good standing in the churches, few of them, if any, are *headed* and sustained by the *example* of the bishops themselves?

Why is it that at the late Catholic Congress these same "total abstinence societies" were painfully snubbed; once when at the "temperance meeting," so called, the "license" theory was so ably championed, and again at both the "banquets," when "toasts" were drunk in glasses containing "sherry" and other fine liquors? Is it possible for a "total abstainer" to feel comfortable and at home amid such scenes and on such memorable occasions as these? No, no, it is *not* possible.

The foregoing are only a few of the questions we are anxious to have answered, not by *evasion*, but in a *plain direct and simple manner* as becomes so grave a subject. We fear, however, that as

in the past, so in the present instance, no attention will be given to them. For not only are both the great political parties afraid to tackle this "hydraheaded monster," but even our Catholic press sometimes advertises in very close connection, "rum and religion," prayer books and "sour mash."

We are not seeking notoriety by expressing ourselves so plainly; but as these great questions are of paramount importance and no one else seems to care how the struggle ends, we shall not shrink from the task or the responsibility of indicating *where* we firmly believe lies the *germ* of this great evil and from which must spring a *radical reformation* before we can look, with any degree of confidence or hope for a successful overthrow of this greatest *curse* with which mankind has ever been afflicted. Ask not the boy to abstain when the *father* sets the opposite example. Ask not the layman to abstain when the *priest* sets the opposite example. Ask not the priest to abstain when the *bishop* sets the opposite example. Ask not the sinner to abstain when the *saint* makes the beer. "Saint Vincent's Beer" is advertised in large letters over the doors of the lowest doggeries along the P., F. W. & C. R. R. *One hundred thousand dram shops* conducted by *Catholic saloon-keepers* are to-day in full blast in this country and all of them sustained and upheld by those who advocate the *license* theory. "How long O Lord how long? ? ?" Yes, how long are we yet to endure those burning shameful *scandals*, even in the churches themselves; every one of which could be avoided by that beneficent discipline of *total abstinence*. And again we hear the echo an-

swer, "How long, O Lord, how long? ? ?"

THE SAME ARGUMENTS CONDENSED.

It is admitted on all sides, and none disputes it, that the "*drink habit*" is the source and prolific fountain of the "*drink curse*." The *former*, then, must be abandoned, if we would get rid of the latter. To stop drinking intoxicating liquors, as a beverage, means absolute total abstinence, and the complete overthrow of the liquor traffic. It means that this degrading, sinful, disgusting, immoral and crime producing habit must cease to exist in the *highest places* in the land, if there is to be a reformation in the lower walks of life. It means that every 250 lbs., avoirdupois weight, *gross*, with beer barrel proportions and complexions to match, will have to wear smaller garments. It means that in all the churches in christendom the preachers of the gospel must *themselves* take the *pledge* before they ask others to take it. It means that the bishop must embody in his *own person* the example for his priests; the priests for his flock, and then indeed will follow the example of the father in his sober relations toward his family. No one has a right to reproach the *latter* for insobriety so long as the *former* is given to this dangerous "occasion of sin." It means that it must be banished from the President's table as well as that of the Bishop's board and must have no abiding place in the "cloak rooms" in Congress or elsewhere; and finally it must become odious, unpopular, unfashionable, unmanly, unbecoming, uncivilized and unchris-

tian, all of which terms are applicable to it. This is the whole question in a nut shell. This is the great work to be accomplished and if reformation and assistance does not come from the *source indicated*, then where there is a *will* there is a *way*, and the American people are shrewd enough and brave enough to find it out and pursue it to its final end.

MAMMON AND BACHUS.

We propose briefly to show that these two heathen gods are at the top and bottom of all our political and social troubles; and furthermore that they must be brought under subjection before any hopes for reformation can be entertained.

Mammon is the god of wealth and therefore of capital. It has always ruled the world with an iron rod and is both despotic and heartless. Christianity has been fighting it for nearly 2,000 years, but it comes up smiling at the end of every conflict. The masses and the oppressed have tried and are to-day trying to put it down, but it comes out ahead at the close of every battle. This is not because it is unconquerable, but because the proper means are not employed. Christ and his apostles brought it under their control, and at a time, too, when it was the most powerful. They did it by their example. There were no clerical dudes among the first teachers of christianity. They lived not in palaces and had no servants in livery. Pride, fashion and worldliness were denounced, and they practiced what they preached. The people looked to them for example as they do now, but their example then was just

the reverse of what it is now. We find them now the finest dressed, worldly appearing, fashionable gentlemen, moving among those who establish social customs, and these customs not the least expensive by any means. They are sure to accept a "call" which pays the best, and thus they pay tribute to this heathen god. In fact the most of them live "sumptuously every day," while they claim to preach Him crucified who "had not whereon to lay his head." It would be very hard, if not impossible, to find one nowadays as poor in this world's goods and comforts as was Christ, their divine model and master. Reformation must begin right here or a change for the better will never come. So much for Mammon.

Bachus is the heathen god of drunkenness, debauchery, and all the baser passions of man's animal nature. It is closely allied to mammon, and they work harmoniously together. It is hard to acknowledge it, but these two heathen gods control the world of to-day. The exceptions are very few and far between. It is all for this life and nothing for the next. Everybody acknowledges the stupendous power and death-dealing effects of alcohol as a beverage, upon the bodies and souls of men, and yet from the president down to the lowest aspirant for office, not one has the christian manhood to raise his voice against it. It emblazons its name upon public buildings, and flaunts its fiery, bloated face upon executors of the law. It has an established foothold in both branches of the national capital, at the president's mansion, and even at religious banquets; yea, it may be seen wearing the "blue ribbon and

medal" in the very temples of the christian's God. "How long, O Lord, how long?"

P. S. and N. B.—Sad, indeed, is it that the church to which I belong and which I have been defending all my life and firmly believe to be that which Christ Himself established, should have this "liquor" blot upon her otherwise fair escutcheon.

The manufacture of "intoxicating liquor" is still kept up in a number of her monasteries in Europe and even in one or more in this country. Shame, also, that Catholic papers, under the control of Bishops, continue to advertise this "liquor traffic," and in some cases the priests themselves have signed petitions for their friends to obtain "licenses" to sell this "accursed stuff."

I have no apology to make for speaking thus openly. No man should write a book who neglects or refuses to tell the WHOLE truth, for otherwise he falsifies history. What he says may be the truth as far as it goes, but his *omissions* and *concealments* stamp his work as untruthful. At least three-fourths of all the books in our public libraries are of this character. Biographical history especially comes under this head. The vilest sinners are often described as saints and real saints as the worst of sinners.



THE CLEAN, SOBER PARTY.

To an outside observer and one who is impartial and free from prejudices, politically, religiously or otherwise, it looks more like the conduct of naughty children to see the political parties, both Republican and Democratic, making faces and throwing mud balls

at each other, than it does of respectable, sensible, patriots, which they claim themselves to be. To such an one it is clearly manifest that the only really respectable party, and the one, too, that rises to a plane on which a true lover of his country can feel proud, safe and secure is that party at whose head is PROHIBITION. Not a breath of scandal, nor a word of reproach has yet been even hinted at the Prohibition head, and we will further show that the cause in which we are engaged rises higher than the pyramids of Egypt, above all other "planks" or "platforms" so called.

What signifies high or low tariff—bonds for the rich and bondage for the poor? What signifies even the white slavery of merciless capital towards honest toil and helpless labor? However grievous all this may be, nothing in it or about it bears any comparison whatever to the ravages and desolation caused by that hydra-headed monster against which the prohibitionists of this country are waging an unrelentless warfare. If what we say be true, then why should sensible men, and women, too, who have at heart the best interests of mankind, hesitate for a moment as to their line of duty at this election.

It is admitted on all sides that if the women had a vote at this crisis in our political affairs, our commander would be elected by an overwhelming majority. This admission speaks volumes, and speaks it, too, in thunder tones. They, above all others, know and feel and understand the power for evil of this wicked traffic. Let every woman, then, in this broad land throw her arms around her brother, her husband or her lover's

neck and not disengage them till she obtains a sacred pledge to use all their influence for its suppression. When this great work shall have been accomplished, then, but not till then, we will take up other questions of importance, but as yet only secondary to the one before us.

WE WANT MORE LIGHT ON THE LIQUOR QUESTION.

It is only last week that we read the full text of the speech of Bishop Ireland, at Chicago, April 6th, 1888. In that speech he quotes Cardinal Manning as saying: "The whole land is suffering from the direct or indirect power of the drink trade. It enriches half a million of brewers, distillers and publicans, and wrecks millions of men, women and children. It is our shame, scandal and sin, and unless brought under by the will of the people, it will be our downfall."

He also quotes Canon Farrar as saying: "The monster evil of England at this moment is drink. It is an accursed mountain of sorrow. I know no subject on which the national conscience is so fatally seared as it were, with a red hot iron."

Then the Bishop speaks for himself and says: "On the continent of Europe strong liquors have largely displaced wine and light beer, and drunkenness and alcoholic poisoning are wide-spread. Economists and legislators are affrightened, and whether in France or Italy, Belgium, Germany or Switzerland, laws, severe in their restrictive power, have been adopted or are under discussion."

Again the Bishop says: "We do not grant that the use of alcoholic beverages is in any wise necessary to men in the enjoyment of their normal health. I state the calm verdict of science and of experience." In one of his valuable lectures the eminent Dr. Richardson says: "Alcohol gives no strength, but reduces the tone of the blood vessels and heart; reduces the nervous power, builds up no tissues and can be of no use to me or any other animal as a substitute for food." Dr. N. S. Davis, of Chicago, is referred to as saying, "That in the treatment of disease, the use of all forms of alcoholic drink may be abandoned, not only with safety, but with positive benefit to patients." Dr. Davis, the Bishop says, "has driven alcohol from its last citadel, and in the name of humanity I thank him for the noble deed."

Then the Bishop goes on and says for himself: "Alcoholic beverages are insidious and dangerous potions to be handled by their votaries on peril of body and soul. Alcohol, demon like, in cunning and malicious intent, courts admission into the mouth amid smiles and promises; it shoots its venom through every nerve, which in ceaseless vibration will afterwards clamor for a renewal of its fatal touch. The craving for it ever waxes stronger, and the moment comes when it is a wild passion and a fierce madness. Intelligence will not ward off its arrows; poet, orator and statesman go down, chained to its chariot into marmarine gloom. Piety does not withstand the fury of its breath, closing out heaven's light from the mind, which expires in dense darkness, and heaven's grace from the

soul which loses all semblance with the creator."

As to the "traffic" in this accursed stuff, read the following:

"The saloon-keeper is alcohol's soldier; he is America's danger and disgrace. Do not, I pray you, go off into the regions of the abstract and dream of the POSSIBLE saloon-keeper — the LAW-ABIDING citizen engaged in *licit bartering*, *honest* and *honorable* in his dealings with his customers." And again: "Saloons can be found wherever the craving for alcohol exists, or wherever it may be created. They track the crowd to places most sacred. Little do they care as to the wreck and the misery drink causes if they are thereby enriched." And he might have added, that if glasses were out of the way, and there were no other means of quaffing it, they would drink from the skulls of those innocent little ones whom they have murdered by their infamous traffic.

But now, my good reader, what do you suppose is the remedy this good Bishop, whom I love and revere, has to offer for the suppression of this gigantic evil. He proposes in this same great speech, that if these same infamous saloon-keepers; these dealers and venders of that accursed alcohol described above, will pay to the government a good big "LICENSE" for the *privilege* of doing all this wickedness, then for a consideration in *dollars* and *cents* to condone their guilt and let them go on their way rejoicing.

I do hope the readers will excuse me if I cannot see the consistency of such a proposition, and maybe I am not responsible for my blindness. I say, as ignorant as I am; as insignificant as I may be, that

this accursed traffic in alcoholic drink *has no rights* which sober men are bound to respect. And what I mean by sober men are those who do not touch, taste or handle it as a beverage.

Bishop Ireland says at the close of his speech: "The absolute annihilation of the liquor traffic, I will not discuss." Well, why not? Yes, why not discuss it? To annihilate or destroy it is surely as worthy of discussion as to "license" it. Like another high authority on the same subject (Father Walworth) he asserts that "the time has not yet come for such an extreme measure." Then they must be waiting for it to grow worse. Please tell us how much greater this evil is to be, before its "absolute annihilation" is to take place or be justified. We live out here in the "west," and we are humbly thirsting after knowledge, although far advanced in years. Indeed, my age is all the excuse I have to offer for my egotism and presumption.

I close by a suggestion, Mammon and Bacchus are on top. They are going to destroy us, unless we conquer them. It is a fierce struggle. Mammon can be checked by exempting the poor and increasing the taxes on the rich. But Bacchus can only be conquered by *thirst*. "Total abstinence" in the churches will paralyze his hold, and "total abstinence" in the civil order will lay him out; and then comes the "millenium."

A MORE EXTENDED VIEW.

The excessive use of intoxicating liquors, as a beverage, together with its direful consequences, have been discussed and commented upon ever since the

time of Noah. Denounced in the old law and condemned in the new, it has nevertheless kept pace without any apparent decrease or diminution up to the present time. Unlike other beverages made use of to quench man's thirst, these liquors increase the appetite and stimulate the baser passions till beyond the control of reason, because reason always becomes weaker just in proportion as the love of them grows stronger. Hence, it has been well said that moderate drinking is not temperance, because he who drinks but a single glass is a single glass drunk; in that he invites, rather than shuns or avoids the danger, which in every case is an "approximate occasion of sin," and a bad example to others. For this reason, too, we cannot compare the use of intoxicating liquors or place them on a par with any other article of food or drink, which has not the same effect upon the human system.

Men talk about "sumptuary legislation" and "individual liberty" in connection with this question as though the right of man to get drunk, dethrone his reason and endanger the lives of others was as inherent as the right to do right. We think, perhaps, that here is the point of divergence on this great question. No man has a right to do wrong. His only right is to do right, and as in his case, the amount he drinks may seemingly do him no harm, still he belongs to a family of families and if others are scandalized and led astray through his instrumentality he is bound to forego it. And the more so because it is clearly shown that there is only a stimulating effect in alcohol and nothing whatever that contributes

towards the increase of bone, muscle, tissue or pure blood in the whole human organism. The very highest authorities can be produced to sustain us in these declarations. Then surely there would be no hardship in depriving men of that which is not only of no possible use or benefit to individuals or society, but which has been shown by undoubted statistics to be the prolific source of 80 per cent. of all the crimes committed in the world and 90 per cent. of all its misery.

It is hardly necessary to dilate more on this branch of the question. We are all of us pretty thoroughly agreed that the degradation, the poverty, the wretchedness, the desolation and death, as portrayed in our daily papers, are the fruits of the liquor traffic. And we all agree likewise that the ablest and the very best and most effectual remedies ought to be applied. We only differ as to the kind, and that will form the principal subject of this short essay. Three plans are proposed and each has its advocates and friends. These are "high license," "moral suasion" and "prohibition." After what has been said in relation to the character and effects of alcohol as a beverage and the dangerous "drink habit" so called, it would seem to be superfluous to attempt to prove that "license," whether high or low, could be the right way to deal with an article of commerce having in it nothing whatever of benefit to mankind, and yet embracing so much that disturbs the peace and well-being of society. And what is proposed to be licensed? A "dram shop" is a "nuisance," whether big or little, great or small, grand, gilded or otherwise. It is a nuisance, be

it called a saloon, a doggery, a sample room, or a gilded hell. It is proved to be a nuisance by the clearest definition in common law, and the highest authority in jurisprudence. Now in dealing with nuisances the law makes no provision for granting them an indulgence or a license. They are dealt with as having no rights whatever. The law suppresses or abates them; it does not grant them the right to exist even for a single day. Much less does the law extend to them any respectful consideration whatsoever. We hear these dram shops called a necessary evil, and have seen it stated in very high places that the times are not propitious, and the evils not yet of such magnitude as to justify measures so radical as that of prohibition. Will these reverend and highly respected gentlemen be so kind as to tell us *how much greater* these evils are to be; how many daily murders are to be recorded; how many suicides, how many bitter tears are to be shed more than are flowing now from the setting of the sun to the raising thereof, before the time has come for the suppression of the liquor traffic? And in the meantime are they willing to take the responsibility and answer for all these crimes? We ask the question most respectfully and hope to receive a fair answer, for we have studied these points with much care and we find no sound principle at the bottom of the license theory. High license, you say, would lessen the number of saloons. Certainly it would and concentrate the business into the hands of a higher-toned class who would make their places of business more inviting and far more dangerous, too, on

that account. We need not elaborate. We all know that the more respectable, if such be the word, this business and these places become, the more deceitful is the trap and the greater the number of victims.

The remedy, therefore, cannot be license, for if all the dram shops were licensed out of existence and not one to be found in the world men would have liquor all the same, carry it in their pockets and drink it, too, with the same liberty and freedom with which it is drunk now at the tables of the rich, in the saloons of the wealthy, among influential people and in very high places, where, indeed, this great evil has its origin, and from which, as a storm centre, all of it radiates.

As to moral suasion we have had it all along the ages since the flood and it is right under this same theory of moral suasion that our country has become a nation of habitual drinkers. Thousands have been reclaimed and thousands more have been saved thereby, but the evil is on the increase and our statistics prove it. Twenty-eight saloons in two small blocks and seven of them from one corner of a block to the other corner, are at this moment in sight of the writer. Two hundred and forty in a town of 30,000 inhabitants and more than half of these are conducted by men and women who seem to be in good standing, nay, high up, some of them, in the christian churches. Two large breweries and half a dozen beer gardens are owned and conducted by these same church going members. Nay, more than that, sanction is given them by the daily use of the accursed stuff, and the wagons unload it right under the

gaze of school children and the shadow of the cross. Even in our religious journals we find the Bible and the Demijohn advertised side by side, and references made to the "clergy" as the best judges of "pure whiskies for family use." *O tempora O mores.*

The truth is that there is only one effect of moral suasion which comes the nearest to a remedy, and that is simply because it approximates the nearest to prohibition and is in strict harmony with it. We mean, of course, total abstinence. Total abstinence in the church is precisely what prohibition is in the political order, and were it a law of the church instead of a mere optional pledge, an immense amount of good would flow from it. Let the use of intoxicating liquors, as a beverage, be *prohibited* in all the Christian churches and they would then stand before the world in the light of consistency and as bright examples of sobriety, rather than as a reproach, which their members often are.

It is by this time very clear to the reader where the writer stands in relation to this great question. The elements contained in liquors which intoxicate are of such a character that they cannot be safely dealt with as other articles of commerce. Dynamite, strichnine and the like are dangerous, but useful. These liquors, however, are of no possible use or benefit to mankind, as has been clearly proved, and yet they are equally as dangerous and far more direful in their consequences; a curse, in fact, greater by far than wars, pestilence and famine. Nothing short of *total abstinence* from their use can save mankind; and as total abstinence is so slowly

gaining ground in the churches, we propose to help it along and give it a boom in the political order under the name, firm and style of prohibition.

Finally we say let our wives and mothers have a voice on this question and it will soon be settled. The duplicate shows that women pay half the taxes in this country and why should they be deprived of representation? It is a remnant of barbarism which thus discriminates between the sexes and allows the male, no matter how black or brutal, to stifle the cry of the widow and orphan, and by his vote lord it over them and keep them under a political bondage more degrading than the worst condition of African slavery. The experiment has been tried elsewhere with good results. Let us give it a trial here in Fort Wayne where the very atmosphere is tainted with the fumes of "sour mash," where more than half a million dollars go annually for worse than slop, and which, if it were diverted into the proper channel, would build and beautify and fill with joy and gladness five hundred happy homes every returning year.

We most respectfully solicit an answer to the above article. All we ask of the critic is that he be logical, fair and in no sense personal. We have aimed to be as respectful as the subject would permit, and we are entitled to the same logical fairness in return.

THE BISHOP AND HIS "HARMLESS GLASS."

There is no such thing in this country as "free speech," "free press" or "free conscience" without "free discussion." My objec-

tion to this "eloquent address" is briefly this. It indirectly; if not openly, advocates "genteel home drinking;" and that, too before audiences of "total abstainers" while it omits to say a word, or make an allusion even, to the 200,000 "legalized" and "licensed" dram shops which cost the people over a billion of money annually and send to ruin and perdition untold millions of men, women and children. (The full address is not given and I am governed by the report of it in the Record.)

I shall by no means undertake a criticism of this great and learned Doctor of the Catholic church, in reference to his views on the liquor question, and yet I do not see why his opinions or even those of Cardinal Gibbons should not be subjects for respectful dissertation. The writer is one of that kind of Catholics who is willing to *forego* his, so-called, "innocent," "sinless," "genteel" and "harmless" glass of "wine," beer or whisky, provided it scandalizes his brother and is the *first* step, which it always is, towards the "drink habit" and the "drink curse." Every Catholic Bishop in the United States has had more or less experience as to the results of "social drinking" even among the clergy; and it is a mystery we cannot solve how any one of them can be found to lend the position of his office to the sanction or encouragement of any other view on this great and momentous question, except that of "total abstinence." Admitting all that is claimed about the wine at the feast of "Cana in Gailee" and conceding still further, what is by no means proved, that our Savior was accustomed to drink the wine which was then in common use,

it would logically follow that if His disciples of modern times are so very exact and particular in following His example in this respect, they ought to be equally so in all other things. For instance, he did not live in a "palace." He was not surrounded with the worldly circumstance and pomp of "princes." He compares himself to the humble "herder of sheep." He had no "coachman" nor "horses in livery" and his exterior evinced no signs whatever of "clerical dudeism." He was not bloated nor puffed up with pride or *anything else*, and His loving arms were always open to receive and embrace. He began his life in a "stable"—was the humble helper of Joseph at the work bench—fasted and prayed continually—"had not whereon to lay his head" while living, and when dying, seems to have had but "one garment" and that one by no means "fashionable." Let His followers be sure that they are His disciples in *all these things* and then I opine that "liquors and cigars" will not be for them any longer a sort of popular necessity. Then, too, we are loth to believe they will administer the pledge to thousands of little children and preach to the parents of these same children, who belong to the "Father Mathew's total abstinence society," that the violation of such a pledge is no sin." (See report in Catholic Record as stated above.)

TO THE READER.

Perhaps the reader is surprised that the same ideas are repeated so often and the same points insisted upon regarding this liquor question. But he must remember that nothing darkens the under-

standing, stupifies the brain and hardens the conscience like that of alcohol. It is by repeated blows and heavy hammers that the hardest rocks are split asunder. (See first page of number one.)

SELECTIONS.

MY LAST GLASS.

I.

"No, thank you, not any to-night, boys,
for me,
I have drunk my last glass, I have had
my last spree;
You may laugh in my face, you may
sneer if you will,
But I've taken the pledge and I'll keep
it until
I am laid in the churchyard and sleep
neath the grass,
And your sneers cannot move me—I've
drunk my last glass.

II.

Just look at my face, I am thirty to day,
It is wrinkled and hollow, my hair has
turned gray;
And the light of my eye that once bril-
liantly shone,
And the bloom of my cheek, both are
vanished and gone;
I am young, but the furrows of sorrow
and care
Are stamped on a brow once with inno-
cence fair.

III.

Ere manhood its seal on my forehead
had set,
(And I think of the past with undying
regret)
I was honored and loved by the good
and the true,
Nor sorrow, nor shame nor dishonor I
knew;
But the tempter approached me, I
yielded and fell,
And drunk of the dark damning poison
of hell.

IV.

Since then I have trod in the pathway
of sin,
And bartered my soul to the demon of
gin;
Have squandered my manhood in riot-
ous glee,

While my parents, heart-broken, aban-
doned by me,
Have gone to the grave, filled with sor-
row and shame,
With a sigh for the wretch that dis-
honored their name.

V.

God's curse on the glass! never more
shall my lips,
Of that fatal and soul-burning bever-
age sip;
Too long has the fiend in my bosom
held sway,
Henceforth and forever I spurn him
away,
And never again shall the death-deal-
ing draught
By me from this hour, with God's bless-
ing, be quaffed.

VI.

So good night, boys, I thank you, no
liquor for me,
I have drunk my last glass, I have had
my last spree;
You may laugh in my face, you may
sneer if you will,
But I've taken the pledge and I'll keep
it until
I am laid in the church-yard and sleep
neath the grass,
And your sneers cannot move me—I've
drunk my last glass.

—Author unknown.

THE POPE'S LETTER TO
ARCHBISHOP IRELAND.

*To Our Venerable Brother, John Ire-
land, Bishop of St. Paul, Minnesota,
Leo XIII., Pope.*

VENERABLE BROTHER, HEALTH AND
APOSTOLIC BENEEDICTION.

The admirable works of piety
and charity, by which Our faith-
ful children in the United States
labor to promote not only their
own temporal and eternal welfare
but also that of their fellow-citi-
zens, and which you have recently
related to Us, give to Us exceed-
ing great consolation. And above
all we have rejoiced to learn with
what energy and zeal, by means

of various excellent associations, and especially through the Catholic Total Abstinence Union, you combat the destructive vice of intemperance. For it is well known to Us how ruinous, how deplorable, is the injury both to faith and to morals, that is to be feared from intemperance in drink. Nor can We sufficiently praise the Prelates of the United States, who recently in the Plenary Council of Baltimore with weightiest words condemned this abuse, declaring it to be a *perpetual incentive to sin, and a fruitful root of all evils, plunging the families of the intemperate into direst ruin, and drawing numberless souls down to everlasting perdition, declaring moreover that the faithful who yield to this vice of intemperance become thereby a scandal to non-Catholics, and a great hindrance to the propagation of the true religion.*

Hence, We esteem worthy of all commendation the noble resolve of your pious associations, by which they pledge themselves to abstain totally from every kind of intoxicating drink. Nor can it at all be doubted that this determination is the proper and the truly efficacious remedy for this very great evil; and that so much the more strongly will all be induced to put this bridle upon appetite, by how *much the greater are the dignity and influence of those who give the example. But greatest of all in this matter should be the zeal of priests, who, as they are called to instruct the people in the word of life, and to mold them to Christian morality, should also, and above all, walk before them in the practice of virtue. Let pastors, therefore, do their best to drive the plague of intemperance from the fold of Christ, by assiduous preach-*

ing and exhortation, and to shine before all as models of abstinence, that so the many calamities with which this vice threatens both Church and State may, by their strenuous endeavors, be averted.

And We most earnestly beseech Almighty God that, in this important matter, He may graciously favor your desires, direct your counsels, and assist your endeavors; and as a pledge of the Divine protection, and a testimony of Our paternal affection, We most lovingly bestow upon you, venerable brother, and upon all your associates in this holy league, the Apostolic Benediction.

Given at Rome, from St. Peter's, this 27th day of March, in the year 1887, the tenth year of Our Pontificate. LEO XIII., POPE.



A TOTAL ABSTINENCE CONUNDRUM.

How will the following do as an answer to the conundrum addressed to total abstainers, as to who was the first prophet of total abstinence?

"The Rechabites answered: We will not drink wine, because Jonadab, the son of Rachab, our father, commanded us saying: You shall drink no wine, neither you nor your children forever. * * * Therefore, thus saith the Lord of Hosts, the God of Israel: There shall not be wanting a man of the race of Jonadab standing before me forever."—Jer. XXXV, v. 6 and 19.

The above was the text of Bishop Ireland's address delivered in St. Paul cathedral, August 2nd, 1882.

WILLIAM A. MANNING.

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SELECTIONS.

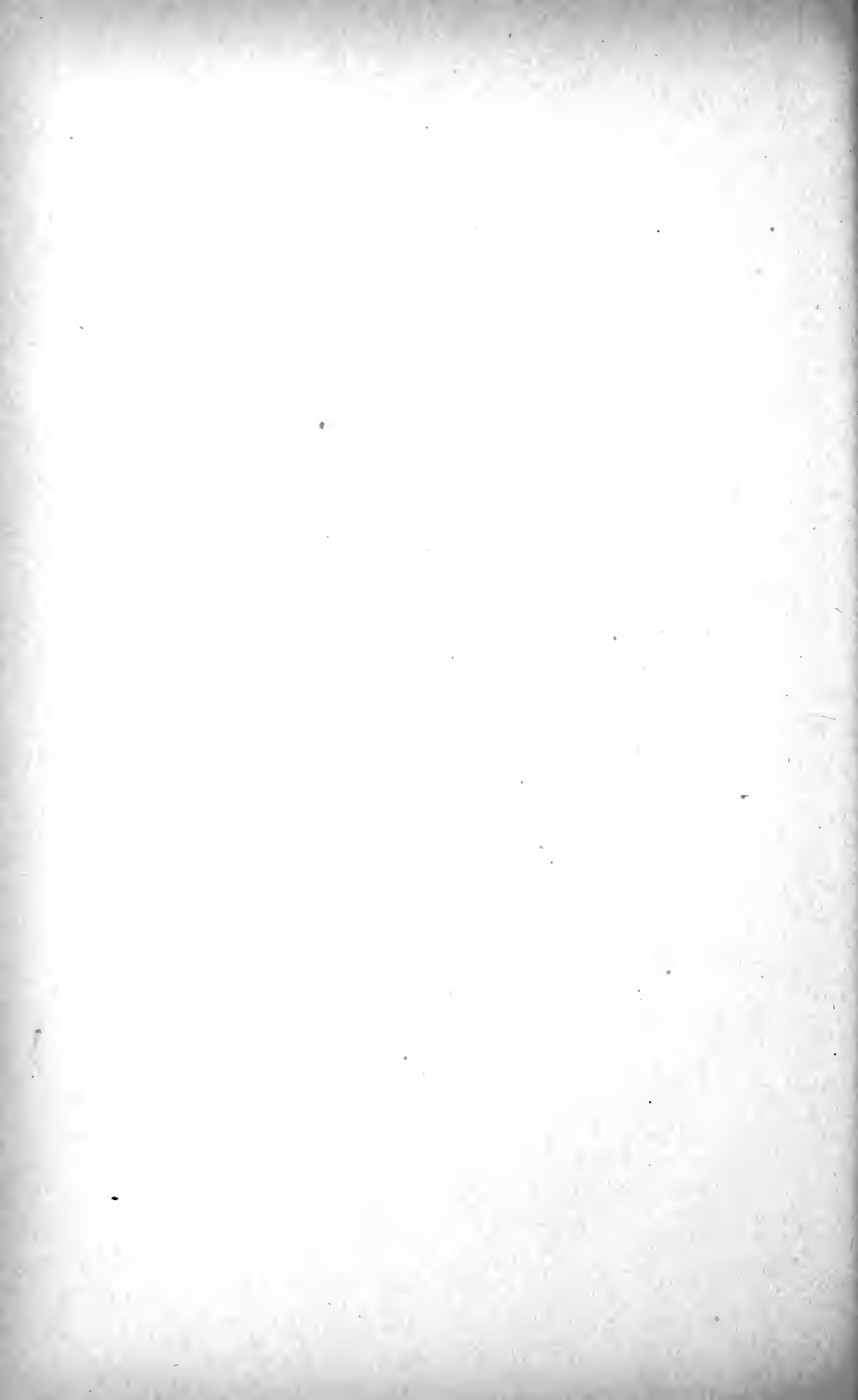
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CORRECTIONS.

- On page 4, 2d column, "life" should be "lives."
- On page 5, 2d column, "wrong-doer" should be "wrong-doers."
- On page 6, 1st column, "to" should follow "me."
- On page 9, 2d column, "place" should be "places."
- On page 9, 2d column, last line, leave out the word "the."
- On page 11, 2d column, 2d line, "designated" should be "designed."
- On page 16, 1st column, "as" should follow "become."
- On page 18, bottom 2d column, "are" should be "were."
- On page 25, 2d column, "perpetuation" should be "perpetration."
- On page 33, 1st column, "\$200,000,000" should be "\$1,200,000,000,"
- On page 41, 2d column, "dowdy" should be "downy."







NUMBER FOUR

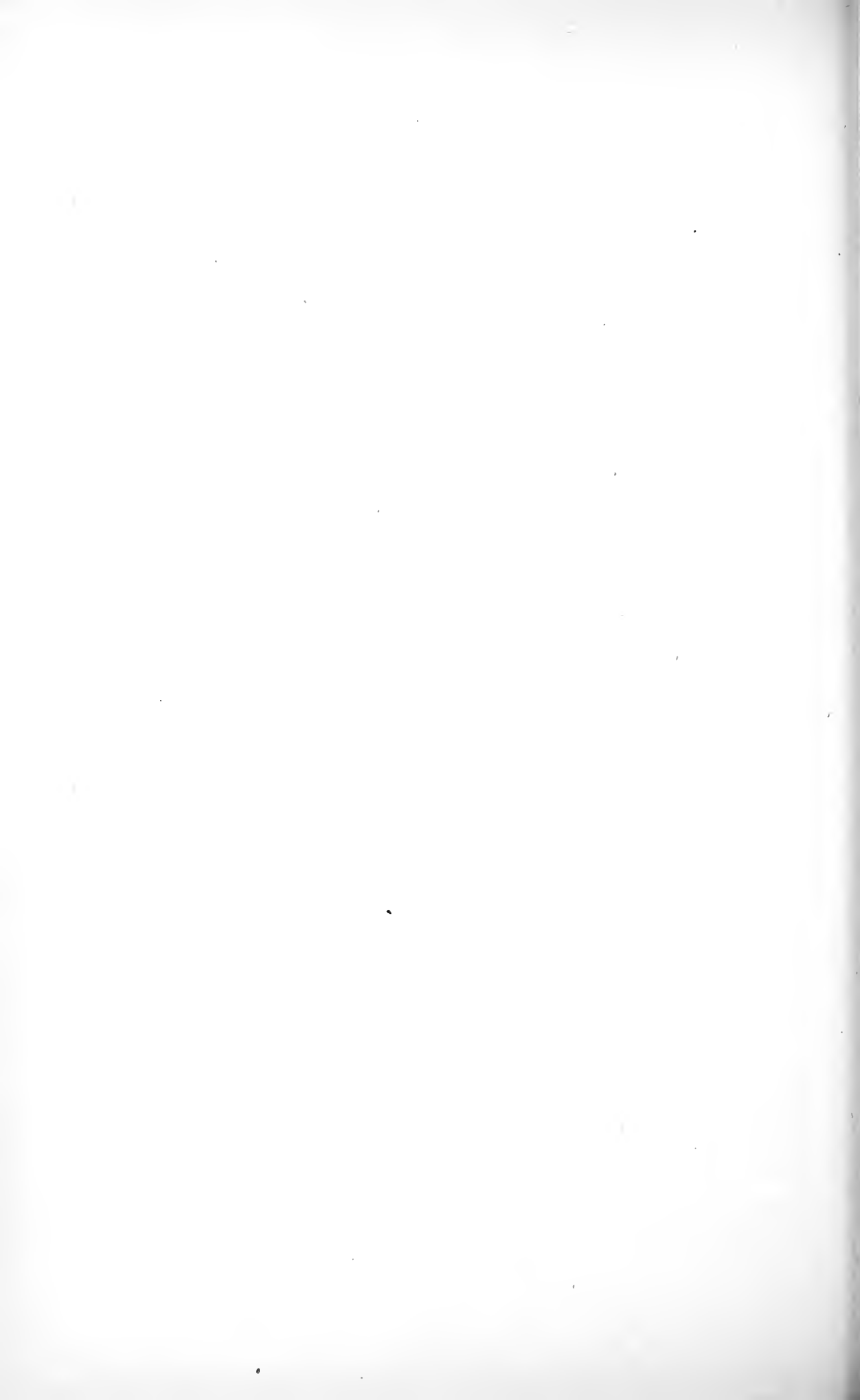
OF THIS SERIES

THE LABOR QUESTION.

SEE FIRST PAGE

—OF—

NUMBER ONE.



\$1,200,000,000.

United States statistics furnish the above figures as the "output" (and of course the *input* also) of the liquor traffic, annually in this country. Now as few people will take the trouble, and especially those who contribute to this enormous sum of money, not only to estimate its absolute *loss*, but the direful consequences which follow therefrom and which we have so often and fully described in No. 3 of this series, we will now briefly state what connection there is between the "liquor" and the "labor" question.

Seventy or seventy-five millions (75,000,000) is our population and two-thirds at least are infants, babes and children. One-third then or (25,000,000) pay this amount into the pockets of the liquor dealers. Divide 1,200,000,000 by 25 and the result is \$48.00 for each adult. But it is safe to say that our young ladies and women generally do not indulge in that way. We must therefore place the loss where it belongs, namely, upon the men, which would then average not less than \$75.00 for each man, old and young. Now the boys do not drink as much as the men and we may properly state therefore that the amount paid by the men *only*, would average not less than a \$100.00 each annually. Of the different classes of men we are sorry to say that those who are engaged in manual labor drink the most. "We have to work hard" they say; "we need it and

must have it!!" But *no greater delusion, than this, ever took possession of the human mind, as we have abundantly proved*, and if in addition to what we have said we add the *prodigal waste* and lack of *economy* in the people, nobody, and especially those who frequent the dram shops, should ever say a word about "hard times." Let them, next time, vote the PROHIBITION TICKET.

◆◆◆◆◆

THE LABOR QUESTION.

We have carefully read what the pope has lately written, as well as Cardinal Gibbons and other distinguished authors among the Christian churches, on this and other kindred subjects. In the political field also we have seen learned discourses and even volumes published on this question. To our poor and humble way of thinking the former is summed up in two words, "Moral Suasion," and the latter fails entirely to meet the points at issue or the remedy to be applied. "Moral suasion," preaching and exhorting, are as old as mankind. Without them the world would still be in a state of barbarism and far worse than it is. But while all this is true it is equally self-evident that "legal suasion" has had much to do with bringing man to a sense of justice. The "Sermon on the Mount" is indeed sublime, as are many others of modern times, for those who have a tender conscience; but the laws

given to Moses on Mount Sinai, and which to-day form the basis of all other laws, are equally necessary for the hardened sinner. It is he who needs attention, not the good. Check him on the one side with a kind and ardent eloquence, so as to make him love and fear his Maker, if you can; but let him on the other side be confronted with a goodly share of "legal suasion" so as to make him fear the "powers that be" and respect the rights of others. "Wishey - washey" laws and "wishey-washey" execution of the laws; yes, and "wishey-washey" makers of the same, are the curse and damnation of the age we live in.

Our government legalizes gambling in "watered stocks" "wheat," "lands," "minerals," and all else except a simple "pack of cards." It hob nobs with trusts, combines, syndicates, monopolies and "whisky rings." It legalizes "dram shops," but is talking seriously about taxing "Christian churches." It is a partner in that which causes 90 per cent. of all the crimes, poverty and misery in the world and is the paternal grand-father of all the financial schemes invented, concocted and conceived in order to make the rich richer and the honest wage-worker poorer still. The remedy lies in the very opposite of all this, and right here, and nowhere else, is the starting point to a healthier and sounder condition of the body politic.

THE LABOR QUESTION—NO. 2.

EDITOR LABOR HERALD:

Am glad to see another paper added to those already in the field, and especially one in behalf of

such a noble object as that of benefitting the wage-worker. It has been said that there was no room for any more papers in this city; but sensible observation will show to the contrary. All of them, as far as we are able to judge, are intensely partisan, and what is called an "independent press" we have none. There is not a paper in this city that will dare antagonize the worst enemy to society the world has ever seen. We trust and hope that the Labor Herald will prove to be an exception. Put into circulation and into the legitimate and useful channels of trade \$1,200,000,000 which annually go down the throats of our people only to injure them and their families, and you can form some idea what a change this would make in the social and business world. To come nearer home and apply this same question to the people of Fort Wayne and Allen county with its 357 dram-shops, it is a fair estimate to say that at least half a million of this vast amount is spent at these places of debauchery and crime. Now, who patronize these saloons? This question will bring us still nearer the point we are aiming at. Is it the lawyer, the doctor, the merchant, the banker, the farmer, the poor man or the rich man? Stand on the opposite side of the street from that of a saloon, and judging by a knowledge of worldly experience as well as by a large business acquaintance, and you are forced to say that the far greater majority of them are those who "earn their living by the sweat of their brow," if not all.

Then what is our first duty in behalf of the great cause of labor? It is to stop the leakage in the ac-

cumulations of labor on the one side, and add to these accumulations on the other by giving employment at fair wages to every one who is anxious or willing to work, and forcing it upon the idle, lazy dead-beat who as a choice would rather beg or steal than earn an honest living. We cannot repeat this proposition too often, for it is as plain as the noonday sun that honest labor, in the present condition of society, has to feed all this class of lazy drones. This, perhaps, is the greatest imposition of all others upon sober, honest industry. The nation is made up in the aggregate of a vast number of families. Suppose that in a family of half a dozen boys some would have to work that much harder to support the rest in idleness and vice, what would be said and what advice would be forthcoming? Why, every one would say, no labor, no dinner. And so, too, let us all strive to bring about the same "rule of action" in the social and political world by lessening the power of the dram shop and increasing the power of productive industry in the manner suggested.

THE WAGE WORKER.

Words of encouragement to the well-doer are always in the cause of justice. Sympathy for the oppressed is a righteous feeling; but it is well sometimes to bestow a thought also upon the evil-doers, and that, too, in the cause of justice. Our best friend is not he who flatters us, but he who kindly points out some of our failings with a view of their reformation. Let me, therefore, ask the wage worker who perchance may read these lines, to reflect for a few

moments on what I am about to say. The writer is one who has put in as many "hard day knocks" as any of you, and he knows exactly "how it is himself." His words will, therefore, be received, he trusts, as not coming from one of those lazy fellows who are continually dictating to others but never practice what they preach.

We hold that as against combined capital, labor should always combine. Love begets love, hate begets hate, and combines beget combines. Were all men to do right, this would not be necessary. But as they do not, then the law of "self-preservation" demands it. The price of labor, like the price of that which labor produces, will always vary according to circumstances. Between '48 and '58 the writer made more money and accumulated more property on \$1.25 per day than he could now on \$2.00 per day. At the present time, therefore, I hold that any honest laborer ought to get \$2.00 a day, and skilled mechanics as much more in proportion to their worth.

I said "honest" laborer, and upon that point I ask to say but a very few words. A "shirk" is not an honest worker and is dear at any price or even no price. If he steals his employer's time and takes money for it he is a thief, and there is no other name for it. Then again the wage-worker is not an honest man if he wastes or carelessly destroys the property of his employer. To be honest he should use it to the best advantage possible, the same as he would his own. Economy is a great virtue. "Waste not, want not" is a wise motto. But aside from his relations to his employer he is not an honest man if he does

not divide his wages equally and honestly with his family. If he has a wife and five or six children, he is a human hog and nothing else, if half and sometimes more than half his wages goes for liquors and tobaccos, leaving not enough to keep them from misery, wretchedness and want. There is a very large number of just such people as these in the City of Fort Wayne, Indiana, otherwise two large Catholic breweries and one hundred and fifty Catholic saloons, to say nothing of all those of other denominations, would not run such a thriving business. And the end of all this is seen every day on our streets by the number of human wrecks and paupers, blear-eyed monsters and decrepid humanity, living while they can on public bounty and holding on to the end which never comes. It is useless to say more. If what has been said be well digested it may possibly do some good. If not, then more of it would only do harm, and so we will continue to remain very respectfully.

INDUSTRY OR IDLENESS.

Of all the writers on the great labor question, as on the liquor question, the school question, and other social problems; few, if any undertake to prescribe a remedy for existing evils. They talk very learnedly, elegantly and profoundly about the diseases of the body politic, but neither suggest, recommend, or even attempt to point out any sort of a specific for its ailments. It is quite useless, I take it, for a doctor to diagnose a case, and with the greatest exactness locate the disease, if he fails to know, or find out if he does not know, what will cure his

patient. No doubt the causes of political and social evils are clearly understood by these learned experts on political science, and it is very important indeed that we should all know the sources from which these evils spring before undertaking to apply a remedy; but to make no attempt whatever towards a "stay of proceedings," as lawyers would say, and continue on in the same old paths of evil doing is neither in the interest of justice, wisdom or common sense. Over a billion's worth of intoxicating liquors go down the throats of the people of this country every year, half a million of which, annually, is spent in the 357 dram shops of Allen County alone. Now get this out into the industrial pursuits of life and then add to it what will be thus saved to the wage-workers of this community and we will all be astonished and confounded, too, that this work had been so long neglected.

But it is not on this branch of the subject that I took up my pen to write. There is a step beyond all this that writers do not go, and it is in truth and in fact the starting point of the labor question as of all others which affect the social world. This evil of all other evils, is idleness. It is not when an army is on the march, but in camp, that it becomes demoralized. The people of the United States is a vast army, and the great problem to be solved is how to keep them on the march towards prosperity and happiness. My plan is briefly this, and was published several years ago, but perhaps did not meet the eye of the present readers of the Labor Herald. The United States as well as the states themselves,

have vast resources yet left in the way of lands and mineral wealth; and surely if English capitalists can buy up these lands for little or nothing and realize untold millions of dollars from them, why not the states themselves furnish employment to her surplus labor at fair wages, and thus enable her people to get the benefit of our own wonderful resources, instead of aliens. There is no reason or excuse whatever that half the people are idle and the other half paying interest on a bonded debt of a thousand dollars a week for this city and county, and a million a week on the national debt. The general government should long since have been out of debt and every state in the Union prosperous and self-sustaining, with very little or no taxes at all. Take an example right here at home. Calculate the idle time, worse than wasted, at the northeast corner of Main and Calhoun streets every day in the year except when freezing cold or burning hot, and judge how many miles of good roads or other public improvements could be accomplished if this time were properly and judiciously applied. The only way out of our present difficulties is to get clear of idleness, laziness, vagabondism and tramps; and this again involves the necessity of utilizing the bone, muscle and nerve of every man in the community who is not only willing but anxious to work, and force it upon those lazy, idle dead beats who are worse yet than drones in our political bee hive. The truth is, that our present system is but a premium upon idleness, dissipation and crime, and a heavy burden also upon industry, economy, sobriety and even patriotism; for it weans a man

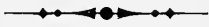
from the love of his country when burdened and heavy laden with political cormorants and leeches who so legislate as to make the weak weaker and the poor poorer still.

If then idleness and laziness, as we have shown, be the main source of all our political evils, labor, properly applied, must be the remedy. And if labor be what the bad despise the most, then labor, too, should be the punishment. With little more expense every county jail could be a county work-house, and say what you will against convict labor, the physical power of every criminal should be utilized in order to make returns as far as possible for the loss sustained by the better portion of society on his account. The writer is emphatically opposed to capital punishment. To take a criminal's life is to deprive him of the power of making any restitution whatever, and yet this is one of the most sacred and fundamental principles of moral ethics.

Then to recapitulate we say, utilize the bone and muscle of bad people so as to make returns for "damages and costs," and let them also be disfranchised; for it is absurd and preposterous to allow such persons the same power at the ballot box as the most virtuous and intelligent citizen. Give employment also to the good man so as to keep him good, and let no citizen have it to say that he had no way of earning an honest living. This would not only be the wisest economy for the state, but the most reformatory and humane also towards the citizen. Nature is bountiful and there is an abundance for all, but it requires labor, and even this labor,

too, is a blessing and not a curse. As proof of this, it is within the experience of every one that he is most miserable when unemployed. Besides that, he will tell you that his temptations and evil inclinations are then also the strongest.

We conclude, from what has been said, that labor is the very basis of the social and political fabric, and idleness its greatest enemy and should be dealt with accordingly.



THE GREAT LABOR QUESTION.

So many able writers have given their opinions on this subject that we almost shrink from placing our views side by side with such distinguished authors. As it is not, however, a new subject with us, and as we have long ago formed some definite conclusions in relation thereto, we ask the indulgence of the reader while we undertake to express them in our plain and unpretentious style.

It has been said by somebody who, no doubt, is authorized to make the statement, that there are "no lazy people in heaven." The slightest experience in that direction will, we think, convince us that every word of that statement is literally true. But if laziness be a formidable obstacle in the way of gaining heaven, it is equally a stumbling block in matters pertaining to temporal or material things. Labor it is which "conquers all things." "Labor vincit omnia" and if properly and wisely applied will be found to be the great "penacea" for our ills.

First, then, we hold that all men and women, too, yes and even little boys and girls should labor.

Parents should love labor themselves. A thousand and one devices can be used to make labor attractive. Nothing is more inviting and healthful than horticulture, where the girls may have their flower beds and the boys also have something to care for and cultivate. Thus, too, the dignity of labor will be appreciated and idleness regarded not only as dangerous but criminal also, which indeed it really is. There is hardly a crime committed in the world that cannot be traced directly to laziness and idleness. It is for this reason we have always maintained, and still hold to the belief, that labor is the remedial agent for the suppression, as well as prevention of crime. If crime has its origin in idleness, then labor is the remedy. If criminals love idleness and despise labor, then labor is the punishment to which they should be subjected. This plan is only partially carried out in our penitentiaries. Every county jail should also be a workhouse. It only stimulates idleness and crime when we feed and fatten criminals. Every one of them should be compelled not only to be self-sustaining, but by utilizing their bone and muscle, cause them to make "restitution" also for injuries done to individuals and to society on account of their crimes. Nothing in our humble opinion would so effectually check the commission of crime as to let criminals know and feel that the damage done to others by their crimes would be added to the judgment, as in civil suits, and stand against them forever unless paid. In all our criminal laws no provisions of this kind seem to have been made, and it is a notorious fact that the injured

party often fares worse than the criminal. Indeed, it is not an uncommon incident in our every day life to find "big men" speculating in this way—steal for example a hundred thousand; flee to Canada or Europe (some stay right here at home and steal millions)—run the risk of being caught, but if overtaken, give large fees to lawyers, and if convicted, manage to get off with only two or three years in the penitentiary, (where having plenty of money, they often have a good time) then change their names and come out "gentlemen" with fifty or sixty thousand ahead. "Disfranchisement," too, should be a part of the judgment in all such cases, for it is an infamous wrong that the votes of good law-abiding citizens, who pay all the taxes, should be offset and made void by the wicked, besotted and depraved. Were our laws such as suggested it is doubtful if a single case of this kind would ever occur. The great object, aim and end of government is protection; and this end is only accomplished when the strong right arm of the State defends the "weak against the wrong-doer," on all occasions and under all circumstances.

We have thus far only looked at this question from a criminal standpoint. Taking a civil, social or political glance at the subject we find that the same principles obtain in all the ramifications and departments of life. If the nations of the earth have anything permanent to rest upon for their material success and prosperity, it is certainly the labor of the people. Labor brings its reward, and with it comes happiness. What then should be the legislation of the government on this great ques-

tion? It is much easier to point out what it should be, than to bring it about or to fix it permanently on the statute book. It is not our wisest or best men who make the laws, and hence the difficulty.

We have already indicated what the laws should be in relation to criminal proceedings, and alluded to the fact that the good are fond of labor, while the bad invariably despise it. Let us then see for a moment what ought to be done, but which perhaps will never be done, because the obstacles in the way are too formidable to be overcome.

In view of what has been said, we lay down this broad and plain proposition, that all persons, be they who they may, should be provided with the means of earning an honest living; and all persons, be they who they may, who are unwilling, or too lazy to work, should be compelled to do so, rather than be a burthen upon those who do work. For this purpose the State could not adopt a more economical course than to provide employment for everybody, who is not only willing but anxious to work, and force it upon loafers, vagrants and beggars. Those who are disabled should be sent to asylums or hospitals, unless cared for by their friends, and all others should be provided with employment at fair wages. Every day's labor thus given to the State would return a hundred fold in the decrease of expenses in maintaining criminal courts, prisons, jails and other necessary public institutions. Besides that, a judicious application of labor to public improvements; such as good macadamized roads and the like, would soon lift us all up out of

the mud, and place us "on our way rejoicing."

Labor is entirely too dependent upon the caprices of capital. The State should have this matter in her own hands, and as machinery has greatly lessened the demand for hand labor, the wisest and most economical course, as already stated, would be to adopt the plan suggested. Besides good roads the States and the general government have millions of acres of lands which could be improved and made immensely profitable to the States themselves, rather than give them away to speculators and capital monopolists. Capital by all means should be checked in its onward march to own the world and "fence it in."

Syndicates of the most gigantic proportions are being daily formed to control every interest, be it landed, mineral, or what not. States have been so anxious to get rid of their landed estates as almost to give them away. Instead of applying the surplus labor of the country, as before intimated, and thus derive from those natural resources immense wealth to the State and its citizens, it seems to be the policy of both State and national government to let foreign capital get possession of them for little or nothing. If Senator Blair and other grave diplomats were looking after this class of "emigrants" and fighting the introduction of foreign "landlordism" into this country, it would be far more consistent than to be laying traps and snares in the way of poor laborers who came here, not as "carpet baggers" bent on big schemes, but as honest laborers bent on the improvement of the country by honest toil.

We said in the beginning that

we had but little expectation anything we might say on the points at issue would avail. Experience is a dear school, but even the wisest of us seem not to profit by its lessons. The most sublime maxims are unheeded when men's passions get the better of them. Labor has the majority at the polls, but labor, too, has its passions, and love's idleness and the dram shops. Capital knows all this and more too. It knows that when Mammon and Bachus combine they form a mighty team, and when Capital holds the ribbons and guides the car it is not unlike the car of "jugernaut," and it takes more than ordinary heroism to stay its progress. So we end as we began, with little or no hopes that poverty and labor will ever get the upper hand of wealth and capital. They are always in the majority, but wealth and capital are always in the offices and control the government. It is not the three R's, but the three W's, the wise, wicked and wealthy, who govern; and we add indeed still another W., which stands for whisky, with all its concomitants and correlatives as debasing factors to impoverish labor, degrade society and make the poor, poorer still.

There may be a brighter side to this question than the one portrayed, and there may be hopes also that steps will yet be taken in the direction indicated. Our motto is to hope and strive for the best, judge the future by the past and be always prepared for the "worst."

CONVICT LABOR.

Much has been said pro and con upon this subject. The view we take is this. We have maintained

it these many years past, and time and experience only tend to strengthen us in our convictions. Labor is the great remedy for the suppression of crime, as it is also for the thousand and one ills with which the social world is afflicted. Labor is what the good man loves, and it is what the bad man should have forced upon him. Idleness is the prolific source of all sorts of crime. Nothing will demoralize a great army of people so quickly and effectually as idleness. The world must be kept moving. To stand still is death. Here, then, is the problem, and this is the point we make, namely. Add the damages to the judgment in all criminal proceedings same as in civil suits, and provide some means by which the criminal shall work it out dollar for dollar, first of all for the benefit of the *party injured*, who, as the law now provides, fares even worse sometimes than the criminal himself. Tell us, pray, *what protection does the law throw around the head of the family and his little ones who this night may be robbed of the savings of himself and family in years long past?* The robber divides up with his lawyer who, perhaps, gets him clear, and the party injured, the party above all else who should be protected and provided for according to the simplest rules of *common justice* and *ordinary common sense*, may go hungry tomorrow for all that the court or jury seems to care. Surely this is all wrong, and ought not to continue another day. We invite attention to this subject, and believe in accordance with this view of the question that every county should have its own work-house for this very purpose. Each county should provide for its own crim-

inals as it does for its own poor. Such an arrangement would decentralize the present system and prevent speculation in convict labor to which we are opposed. In most cases also, the money stolen would be restored, if this were the law, and the judgment for damages in other cases would be a powerful check on convicted criminals who for the most part, labor with their wits only, and not their hands.

The shoemaker in his shop sees clearly that if he had a \$100,000 in government bonds he could become a pet of the government, too, and get \$90,000 working capital, besides the interest on the bonds regularly and promptly. Oh yes; but he hasn't got the bonds for which he paid 40 cents on the dollar. But capital has them, and capital will continue to tickle the government and the government tickle capital until revolution will destroy both, unless, indeed, the more peaceable remedy at the ballot-box as suggested, be resorted to. But the shoemaker in his shop says further that so completely are we bound hand and foot by the money power that the ballot-box is only a form—often a cheat and a fraud. The few make the nominations and the many are induced to follow the leaders either through excitement or false issues. Yes, money, too, is at the beginning and at the end of it. Capital is combined, organized, and has one or more leaders. Labor has none, and no money to buy them. All it has is bone and muscle, and these it will make use of when all hope is lost and nothing remains but starvation or death. We cannot find much fault with such an issue. And yet we will continue to hope that well

organized labor may yet be able to dictate to capital "thus far shalt thou go but no farther."

We have no prejudices against the New-Old Bank any more than against any other Bank. We look upon all of them, as we said before, as so many pet government barber shops, and the people who patronize them as subjects to be shaved, whether dead or alive. With all the advantages given them in their charters and otherwise the number of victims who deposited their savings with them during the past year, and are now on the streets of New York, Pittsburgh, Cincinnati and other places begging for a living, are simply enormous. And yet we are told that the banking system of this country is sound and healthy. Yes, we think it is very healthy for the banks at least.

Finally we have this to say, that our sympathies are and have always been, *with the lowly and oppressed. We seem to have drawn it from the nourishment received when a babe. Our battle of life has been such as to strengthen it in us as we grew to manhood.* And now as we near the sunset of life, we cannot if we would, and would not if we could, divest ourselves of it. The struggle between the rich and the poor is no where greater than in this country. Capital struts in high heel boots over poverty and labor, and while we have a hand to raise, or a pen to wield, they shall both be employed on the side of the weak against the strong, helpless poverty and labor as against the hundred thousand and one, infamous though polished, plausible and even legalized schemes by which Mammon rules with an iron rod.

COMMUNISM IN THIS CONNECTION.

There is no doubt about it any longer. The political heresy called communism, like many others less dangerous in the past, is spreading rapidly in the United States. Some say it has been imported, but to a certain extent only is this true. The elements are here in our midst and have been growing steadily for many years. Those who have given the subject of education deep thought, will find much in our system which is calculated to foster the growth of this dangerous theory. Equality, for example, is taught *ad nauseam*, and yet all intelligent persons are well aware that there is no such thing as equality under the canopy of heaven.

To get at a correct understanding of the subject it is necessary, as in all other questions, to go down to the foundation of it. Man is a social being; and social organisms, leading to political governments, have existed as far back as we have any knowledge. In every organization, thus formed, some must lead and others follow. There is no other way. Some must govern and others obey. All cannot be kings, nor emperors, nor presidents.

Political, and for the same reason, social equality, is the most eutopian idea that ever entered the brain of man. If everything were divided and leveled up or down to-day (except dress, perhaps) to-morrow's sunset would find them as disjointed as ever. It is not in the nature of things—is so evidently in contradiction to the principles of human rights which guarantee to every man an open field to acquire, possess and

enjoy; so repugnant to our sense of individual and true liberty, which is not free licentiousness, but the proper control of all our actions; so perfectly *wanton*, I say, is this proposition that I do not propose to write much about it, except to point out, as already stated, the source whence it springs, and thus, too, the remedy that will naturally be suggested.

Children obey their teachers because they have to, not because they ought to. Is there not something in this thought? Men obey the laws, as will naturally follow, for the self same reason. The duty of obedience never enters their minds. The *reverence* due to authority is entirely ignored—nay it is looked upon with an evil eye. “I’m as good as you are,” and the maid servant as good as her mistress. Yes, and because the mistress so readily acknowledges this to be true in dress and everything else, the maid servant is sometimes a great deal better. Now men and women socially are the same men and women politically. Thus we have condensed what we had to say on this branch of the subject. I know that authority is often inclined to strut in its boots, but we should bear in mind that it is very apt to be just what we ourselves have made it.

For “communism,” therefore, as I understand it, I entertain only dread and horror, for it is in fact the expression of a diseased mind—an attempt to carry out the will of mad men. On the other hand, however, I have a warm place in my heart for labor in its struggles against capital, or which is the same thing, the power of money; \$500,000,000 watered stock of railroad monopolies paying interest to the holders thereof and

the price of labor reduced in order to meet it. Ten thousand institutions or corporations of minor importance grinding labor into the dust. Legislation, State and National, under the control of a monied oligarchy and yet labor suffering all this simply because it does not use its power. At least it seems so and in fact is so. What! has labor any hopes to cheer it up in this trying hour? It has, and now, my readers, please listen to me. The gospel says “the poor ye have always with you,” and *labor* has the *majority* all over the world. Ten thousand thanks that a *poor man's vote counts as much as a bankers*, and all we have to do, therefore, is to *solemnly determine* that labor shall be represented in Congress and everywhere else. No vote of mine, so help me God, shall ever again be cast for Bankers or Bank stock owners or even directors. No, nor stock owners, nor stock brokers, nor railroad hob-nobbers, nor Political bulldozers of any kind or description. On the contrary, I will use my best efforts to bring all such political thieves to the penitentiary where the law says they all belong, if it is to be understood to mean what it says.

And now, my fellow laborers, paste it on your boots so that you may see it on your rising and going to bed at night. Paste it on your hammer handles, your shovels, your coal picks, your plows, your anvils—nay profess your faith to the world and fasten it to your hat bands that henceforth and forever you will vote only in the interest of *Labor*, believing that no injustice can thus be done to Capital, because, like majori-

ties, everywhere, it always has, and no doubt always will, be amply able to take care of itself.



CAPITAL AND LABOR.

The labor question simplified means that freemen will not submit to a monied oligarchy and that combinations formed by capital to oppress labor and grind it in the dust, cannot indure. The few will not be permitted to lord it over the many. God and nature did not create some of his creatures to be damned and others to inherit eternal glory. There is no greater political infamy than to legislate in such a way that the rich may become richer in order that they may take care of the poor. No human being was ever born to be a slave. God created all mankind freemen, and it is man himself who enslaves his fellowman. It is the power of money or brute force only, which brings about the extremes of wealth and the extremes of poverty. We are not now speaking of either crimes or misfortunes but only the ordinary results of cause and effect between capital and labor. The rich only hold their wealth in trust, and if used to oppress and make slaves of others they should not, and in the end will not succeed. It is a moral question, and God's judgment will follow the wrong doer. The "fear of God" is quite as essential to the preservation of governments as it is to the individuals who compose them. And especially is this last remark applicable to those millionaires whose great wealth has been acquired by fraud and corruption. Nowhere in the civilized world has there been such gigantic

swindling, commencing with the civil war and continuing up to the present time. Even some of the highest dignitaries and officials in the land have shared in the ill-gotten spoils, and an oligarchy has taken the place of our old fashioned form of government, by which the offices and the spoils are to become hereditary. Instead of paying off the bonded debt (the interest of which alone is over a million a week) congress is quarrelling about what to do with the "surplus"—why pay off the debts with it. You have no "surplus" if you are in debt. Besides that, is it not enough that the people at large have paid that infernal war debt over and over again in every thing they eat, drink or wear upon their backs? Is it the purpose of congress to make this debt "perpetual" for the benefit of bond holders, as they propose now to make the charters of the government's pet banks "perpetual?" If so and if all that has been said above be true (and who will deny it) then let us talk no more about democratic or republican principles, but be honest and say that the government is an oligarchy, an aristocracy, a monied despotism, or perhaps, all three combined, but not a "republic."



CAPITAL AND LABOR IN A FEW WORDS.

The protective tariff is a tax upon imported articles in order to protect and encourage the investment of home capital in the manufacture of similar articles. But there is no protective tariff or tax upon the foreign importation of labor; that comes in free and herein lies the injustice. If home

capital is to be protected, then home labor should be equally protected and cared for; indeed the more so, because labor is far more helpless and dependent than capital. This is proved by all our strikes, which ultimately fail.

We make this point, believing confidently that it involves the whole question at issue, when reduced to its simplest form, and we would be thankful to some one more enlightened on the subject to show us wherein we are mistaken.

We submitted the same question in writing to Gen. Harrison when here and hoped he would explain it in his address at the Temple, but he neglected, or at least failed to do so. Perhaps he would say, as some others do, that the increase of manufactories increases the demand for labor. Of course it does, but surely that is neither a sensible, reasonable or satisfactory answer to the question. As well might it be said—"make the rich richer and they will take care of the poor." The ship that imports free labor, bears the same relation to home labor, that the ship which imports free merchandise does to the home manufacturer, and there is no escape from this logic.

THE CIVIL AND POLITICAL RIGHTS OF CHILDREN.

I propose in this short essay to give expression to a few of the many thoughts which have so often presented themselves to my mind, and more especially when walking the streets of Fort Wayne. Those children, girls and boys, are to be the future mothers and fathers of this great republican government of ours;

and this government of ours is based upon the physical, the moral and intellectual condition of her citizens. Now, the state by its laws protects the child even before it is born, as far, at least, as life is concerned, and provides for its physical wants, whether orphan, idiot or deformed, after it is born. It goes so far as to provide "houses of correction," jails and prisons for the wicked and depraved, but I have yet to see the principal of "*prevention*" adopted and applied in order to mitigate these evils. Having put no restraint whatever upon matrimonial relations or the intercourse of the sexes, be they physically what they may, there is no alternative but to provide for the great burden thus thrown upon society and the state. Why, the Lacedemonians, the Greeks and the Romans, though heathens and pagans, did better than this.

And having been brought into the world whether carefully or negligently, all these children have a claim upon the state for protection. Protection is the primary object and indeed the principal function of all governments. You may talk about the undeveloped faculties of the child as much as you will, but their little eyes are always open and watchful and their reasoning faculties always logical. Protect them then, I say, against your display of bacchanalian feasts and half-nude pictures in the show windows of saloons and elsewhere. Against your bawdy house literature and gladiatorial, "prize fight, cowboy" tales of adventure. Let their eyes feast on something grand, noble and imposing and let not their ears be greeted continually with the blasphemy and jocular

lewdness upon the public streets. Let our governments, state, national and municipal, turn about and aim to PREVENT evils rather than to cure them; DRY UP the sources of crime, the dram shops and their adjuncts; CEASE to "scandalize the little ones;" for just as sure as God reigns, it were better such persons and all such things were cast into the bottom of the sea.

GOOD ADVICE TO FARMERS.

Although the occupation of the farmer is one of out-door exposure and hard labor, it does not follow by any means that his life should be one of incessant toil and overwork. Neither should he be deprived of the social and literary enjoyments of the world. Literature is cheap now-a-days in more ways than one, and mails bring it almost to your very door. The profession of the farmer affords much food for the mind as well as the body. It is imminently favorable to contemplation and free from the various distractions and bitter contentions of city life.

Take it all in all, if the farmer would only add to his occupation whatever comforts and enjoyments he can possibly afford himself and family, together with all the intelligence he can command for himself and neighbors, he certainly has—take it one year with another—the best, the healthiest, the most peaceful, the most independent and the happiest life in the gift of the world. It is passing strange that more persons do not see it in this light. It is stranger still that they do not try to see it.

How many idle young men are hanging around our cities who

could rise high in the scale of their being if they would turn their backs upon the city forever and strike for the country, determined to have a farm within the next ten years—a thing *every one* can accomplish if he only has the will. Land is yet cheap in this country and easily obtained by any honest and industrious man. But he must have the will and the nerve. Once on the road, he must not look back.

The first thing on getting a piece of land is to make *money* out of it. If it be covered with wood, make the wood pay for the land, which it will do every time—such are now the advantages of railroads in every direction. The next thing is to plant an orchard just as soon as you have the ground cleared for the purpose. The trees will be growing while you are sleeping, just as interest increases at every stroke of the clock.

Be careful what you plant. Go to *honest* men who themselves have long experience. Knowledge can thus be obtained for nothing which is worth thousands upon thousands to the ignorant. Plant a *good* assortment (but not a large one), of the *very best* varieties. Remember that there are thousands of fruit trees which are not worth the planting, and are very dear indeed even as a gift.

The rest is all summed up in a very few words. Your horses cannot work unless they are fed and cared for. Your cows will not give milk unless they are looked after. So, too, your fruit trees, your crops, and your land—*feed them every time you milk them.*

I have a pear tree, (Flemish Beauty) which bore me a dozen

pears when three years old. I then fed it with three or four shovels full of ashes. The next year it was full of nice large fruit some of which weighed nine ounces. I then fed it with a wheelbarrow load of good manure and this year being the third in succession I was obliged to prop the limbs on account of the heavy load of fruit. So that as long as I own it, I intend to *feed it every time I milk it*. This is the only rule to make all things about a farm prosperous. Thus and thus only can this noble profession be elevated to the first rank of respectability as it ought to be and easily can be. No farmer can afford to overlook the fact that *industry, virtue and intelligence* being essential to all professions of life, that of the cultivation of the soil is by no means an exception.

SOIL—ITS NATURE, ITS SELECTION AND ITS MANAGEMENT.

In selecting a home it becomes a matter of very great importance to examine minutely all its characteristics and surroundings. More than one have paid dearly for not heeding this admonition. The earth, in fact, is the farmer's capital. To understand its nature is one of the principal means of success. It is just as nonsensical, however, to talk to farmers about "silix," "alumina," "alkaline earths," or the protoxide of calcium, etc., as for doctors to explain to the ordinary mind the nature of diseases in similar high falootin phrases. It is full time, I think, if we wish to reach ordinary intellects, to discard this style altogether. It is far prefer-

able to treat all subjects in a manner within the comprehension of those who have not had the advantages of a classical education, and when it becomes necessary to use terms outside our own language, to give also the plain "King's English," in order that the very object we have in view may be fully realized.

The principal elements then, or ingredients of a good soil, are equal proportions of sand, called silix; clay, called alumina, and lime earth, called also alkaline earth. When these three exist in about equal proportions, you have, what might be termed when speaking of cattle or swine, a good breed. These you have only now to feed and fatten in order that the yield may be abundant and satisfactory. So precisely with the soil. But if your land is composed principally or entirely of either one of these three elements, your labor and trouble will be in the same proportion.

If there be an excess of sand, the soil will be leachy, will not hold or digest the nourishment given it. It will be much like a long-legged, lank-built ox or hog—hard to fatten; or like those crane-shaped, heron-formed, all-legs, hollow-breasted chickens—nothing to pick at when roasted except the hams, and as they never have but two legs, and families are generally composed of three or more members, woe betide the one who gets any other part. If the soil be composed entirely of clay, you may as well put your head to work to invent some steam apparatus to do the labor, or prepare to die at a very early age, having, of course, taken the precaution to have your life insured and your will placed on file. As

to the last ingredient, lime, you will find more land which needs it than land which has too much.

Having now explained briefly what kind of soil to select, the most important questions yet remain to be considered. How can farmers fatten their land or at least keep them in good condition, and yet at the same time obtain from them a regular return. Just as the dairyman asks himself the question, how can I obtain the largest yield of milk, cheese or butter—what the food and what the treatment to accomplish this, and yet keep my stock in good plight and make my cows last as long as possible? My own impression is that the soil, like the dairyman's cows, will pay best when fed best. Much depends upon the stock in both cases, and much depends also upon the way they are cared for.

A few hints I would impress upon the minds of farmers. Feed your land every time you milk it. If the dairyman expects a supply of milk in the morning he feeds the night before. So you, with very little trouble, can turn down every time a top dressing of manure, or a half grown crop of oats, corn, rye or anything of the kind which may have been scratched in with shovel plow or harrow, and calculated to be just right for turning under at plowing time. With very little trouble all land for winter crops could be fed in this way, and spring plowing could be fed with the manure or waste straw about the barn.

As to fall plowing for spring crops, while great advantages are derived no doubt from the destruction of insects, and the roots of noxious weeds, grubs, etc., I am not so sure about the effects of

the frost itself upon the soil. Nature seems wonderfully anxious to cover the earth at all times. Of one thing I am sure, that too much exposure of the unprotected soil to the burning rays of a scorching sun will "diminish the secretions and dry up the milk of all soils."

MORE THOUGHTS ON LABOR

Laws formed in wisdom and impartially executed must be made to protect the innocent and ignorant against the wiles and deceptions of the vicious and the wise. It will not do to leave it any longer to chance or circumstance, nor to what is called a "free fight" in the great battle of life. If we need protection to encourage and sustain certain great interests and industries, we surely need equal protection and fostering care for those great moral principles which lie at the foundation of the whole political and social fabric. The fight is never free where "might makes right," nor where poverty has to plead for mercy at the feet of the robber. Neither is it free when innocence and virtue, always timid, simple and unsuspecting have to contend with vice, so artfully hidden as it is in this, our day. It is said that error is harmless where truth is left free to combat it, but this is not true, because error is bad and mischievous whether truth be free or not. Sensuality is certainly none the less demoralizing because men and women are left free to lead free and chaste lives.

"Free trade" may have its advocates and there may be arguments and opinions honestly set forth on both sides of that ques-

tion. But freedom to swindle one another by artifices known only to the wicked and wise, yet unknown to those who are ignorant of the laws and naturally confiding and unguarded (as honesty and innocence always are), is quite another thing. "You ought to have known better," may do for some to say, but it is very poor comfort or consolation for him who has been robbed. Would you have your children educated in the knowledge of all the arts of seduction and the vices of the sensualist in order that they may be the better prepared to lead pure lives? Or that everybody must be lawyers themselves, or at every step in life go to attorneys who are not more reliable nor any more honorable than other people? Steal \$10,000, give half of it to the lawyers and you need not fear, is becoming an axiom. Yes, money never had more power than it has now; but money is a heathen god and just in proportion to its power among a people, in that same proportion is that people pagan. It is substantially the Spartan plans of education we are fostering instead of the Christian system, which requires "restitution" to be made even to the "last farthing."

This brings me now to the points I wish to make as to the remedy for the evils thus alluded to. Deep and profound study will demonstrate that Labor is the remedy for the suppression of crime as it is also the "alma mater," so to speak, of every good and perfect gift. Let bone and muscle as far as they will go, be utilized to make full reparation for wrongs committed, and full restitution; first of all, to the party injured, whether the crimes

be robbing, confidence schemes, arson, blackmail, swindling, drunkenness, seduction or any other criminal act, and mark me the world will soon grow better, for labor is what all good men and women love, but the bad despise. Right here is the whole gist of the question, and hence I say that damages in every criminal case ought to be added to the judgment, the same as in civil suits, and the party convicted be furnished with employment at a fair price till he pays all the debt." First of all, I say, let the party injured be provided for by the law. What are we talking about in this enlightened nineteenth century, when the party robbed is very often punished more severely than the robber? But you say the thief, or dead-beat, or blackmailer, or confidence schemer, or whatever he or she may be, has it all so artfully fixed up inside the law, that the money cannot be reached. Just so, exactly, and worse still; they will even boast that they have your money to fight you with in the courts, if you don't keep still.

You may say you haven't got the money. Well, then, Mr. Man or Mr. Woman, we will utilize your bone and muscle, as I said before, and we will provide you with employment suited to your age and physical strength, but work it out you shall, dollar for dollar, till you pay the last farthing, or the supply of bone and muscle is exhausted. Even for murder, why take life for life? Far better utilize the bone and muscle and let the strong, right arm provide for the widow and the children thus made fatherless, as also for the costs and expenses of court. For why should the good and obedient citizen be taxed so heavily to fur-

nish money which seems but to feed the vices of the bad or pay expenses for their prosecution? But above all other points or consideration such criminal laws as I have been hinting at would not only be eminently just, but reformatory. How few would strike the match to commit arson or break in and steal, or dead-beat, or rob, or commit any other immoral acts, punishable by the law, if the fines were heavy and to be thus paid by labor; or the damages in judgment against them on the records of the criminal court, to be worked out sure and certain, dollar for dollar, and all to go back to the injured party.

But I have said enough. I invite special attention to this subject. I have studied it well, and believe that there is much in it worthy the most profound thought, in considering political and social questions.

LABOR A REMEDIAL AGENT.

Labor is not only a specific for "hypochondriæ," or what is commonly called the "blues," as also the very best of medicine for the "dyspepsia;" but it is likewise the source and foundation of every blessing, and especially to the poor. I say the poor, because the puffed up artificial man or woman whom the accidents of fortune made rich, is an utter stranger to its enobling influence. To them the only source of enjoyment is the fact that they have in their possession a little more of the glitter of life, and can, therefore, worship, with greater pomp and ceremony, that seductive goddess, fashion, the wanton and the mistress of every vice.

If then to labor be the most honorable and healthful occupation for man, idleness, therefore, must be the source of every evil; and so it is. Labor is what the bad man or woman despises, and hence they seek the byways of idleness, which are the sure and certain highways to ruin. Now, if industry and labor be the source of every material as well as spiritual blessing, and if idleness be the source of every evil, let us enquire for a moment if this lesson in moral philosophy may not be made useful and available in its application to our criminal code of laws; for it seems to me that legislators have mistaken the true character of reform, or perhaps never even studied, much less gone to the bottom of the question.

If, as I have said, idleness and laziness be the sources of crime, then the remedy must be labor, and as it is labor which the criminal dreads the most, labor should be his punishment. Why, forsooth, should industry, sobriety and economy be taxed to feed the vices of the idle and the lazy? We are a family, and if it can be avoided, why should men and women, nay, the largest proportion of them be the producers of nothing except additional burdens upon society? Most certainly they should not, and if not, then it can be easily shown that those who labor would not have to work half so hard; nay, more, that labor could and would be made a pastime of healthful recreation and a source of pleasure, instead of a very treadmill of vexation and despair. As it is, the poor man has to support by his labor, not only his own family, but his neighbors also. I believe that if society were relieved from the burdens alluded

to there would be no occasion for men and women to labor in their old age. Something is radically wrong when this is required. It is cruel and should be cause of shame that men and women over the age of sixty and seventy years, should be compelled to work for their daily bread. And they would not if criminals were provided with the means and opportunity of paying back, with the labor of their own hands to the injured party, all damages and expenses consequent upon the commission of crime. Crime is more the fruit of idleness than it is of ignorance. Idleness is the "devil's workshop," and it is in this shop that is wrought out all the lewdness, seductions, the confidence games and "dead beats" of society.

Speaking on this subject the other day to some friends, I was told, "your theory seems to be all right," but then "what are you going to do about it?" I answer, punish crime with labor, and I repeat it again and again, punish crime with labor. Provide work for the criminals. Make him a producer instead of a drone and consumer in the social beehive. If the crime, for example, be theft, add the amount stolen to the judgment, and provide a way by which the convicted criminal shall pay back first of all to the party injured the amount thus taken or destroyed, together with the costs of prosecution. So also as to every other crime. Jails or penitentiaries should all be workshops, and there should be one in every county. Be the plan what it may, labor, useful; remunerative, but hard labor should be the punishment, and thus also at the same time the check and preventive of crime, be-

cause it would be reformatory in its effects, and reformation after all should be the object, the aim and the end of punishment.

Labor is what the drunkard wants, and should have it forced upon him in order to provide for his starving, deluded and degraded wife and children. He has committed a crime against himself and family, dethroned reason and endangered the lives of others. It is a crime altogether too popular and its enormity is not duly estimated. Indeed there are many who to excuse themselves for getting drunk, are like the foolish boy who berates the stick that tripped him in his fall. Labor is what the seducer and the seduced both need in order that society may not be burthened with a degraded and infamous offspring. Labor in fine is what criminals of every kind, public, private, general and particular stand most in need of in order that they be producers, and no longer mere consumers—a tax and a burthen upon industry and respectability. Labor indeed should be the life and the soul of all our reformatory institutions be they what they may, as well as the spirit and the life of every household.

It is full time that the people send none others to make our laws, but such as are impressed with a high sense of justice, a clear and not a brutal and debased idea of moral purity, and more than all a determined purpose to legislate for the well-being of all, having no affinity or sympathy whatever with rings or combinations, gotten up and begotten in political corruption and party frauds.

THE NEW-OLD BANK.

Not very favorable to banking institutions, either in the "abstract or concrete," and rather inclined to look upon them all as lordly barber shops, and their inmates puffed up with a sort of fullness in themselves which says to the common man, "we like the use of your money," but otherwise we consider bankers as a superior race of the "jenus homo"—it will not surprise our readers, we think, if we protest against this new old concern doing business any longer, and declaring dividends to stockholders on the money collected from the pockets of the people by exorbitant taxation for school purposes. We notice that the vice-president of this new old State Bank is also a school trustee, and has been for nearly a quarter of a century. We are further informed that the school fund over and above the necessary expenditures has averaged \$100,000, and that all this money belonging to the people has been and still is the ready cash to meet the demands on the bank, to say nothing of the perquisites to the trustees themselves.

Now, the interest on this amount of money is at 10 per cent., \$10,000, and if employed in banking, is not less than 15 per cent., making \$15,000, and if in mercantile pursuits, not less than 25 per cent. making \$25,000 yearly to those who handle this fund. If the people at the late presidential election have spoken in thunder tones against a national corrupting fund we bespeak for them the solemn protest against this corrupting fund also, and especially now when the lines between the rich and the poor are growing wider and wider.

The People's Advocate as the advocate of the people's best interests, hereby calls upon the people to sustain us when we call upon them to petition the legislature now in session to change the law so that the trustees and superintendents of schools shall be elected by the people, and not appointed for life, as it seems they are under the present law.

Secondly, that they shall hold their office only two years, and shall be compelled to render an itemized account every six months.

Thirdly, that their salary shall be merely nominal, and not such as to excite the avidity of capitalists.

Fourthly, that they be prosecuted for embezzlement if they use a dollar of the fund for any personal gains.

Fifthly, that no more be taken from the people than is absolutely necessary to carry on the schools.

Sixthly, that the unnecessary expenses attending the fine art and ornamental branches be at once abandoned.

Seventh, that the superintendents be also elected by the people in the same way, and at a salary not to exceed one thousand dollars, and that too without a private clerk of any kind.

These amounts may seem small, but we cannot see for the life of us why public business may not be managed as judiciously and economically as domestic affairs. We can find in this city and county twenty men just as competent and efficient, yes, and given to less weakness than either the present mayor or superintendents who will do their work quite as faithfully as they do for half the sum named. And while about it, we may include all the officers in the

county court house, yes, and State house, too, for that matter. It is the high salaries in our State and National affairs that is the corrupting source of our political purity.

THE NEW-OLD BANK AGAIN.

In relation to the subjects we have broached, we find that all parties interested in handling the "school funds" keep a most profound silence. They have the law on their side, and the money in their pockets, and surely they can afford to keep silent, and will continue to do so until aroused from their lethargy by their masters, the people, and forced to show their hands. We are told that when asked for an itemized account by the people their response is substantially that of the millionaire "hog" Vanderbilt, "the people be d—d." So that the only way left for the people is to change the law, as we have suggested in a former article. If the people have been such fools as to make laws behind which a few individuals may snap their thumb and finger, and spit defiance at them, then, indeed, the people themselves are to blame, and we cannot consistently demand of the trustees to do more than the law compels them to do. And yet so common is the sentiment in all the different relations of life, and especially where the money of the people is held in trust, to expect an open, frank, clear and full exposition of what is done with the money, that "no laws to the contrary notwithstanding," can satisfy this demand. The people will have this itemized account sooner or later, and the sooner the better. We say that this law is contrary to the letter and spirit of

our constitution, and that if any man will refuse to pay the taxes assessed by the trustees to keep up this enormous fund on which to grow rich themselves, or on which to do a banking business, he will come out victorious in the end. Nothing of the kind can be found in our constitution. It is a despotic kingly "Ring," formed and controlled by a few, as other infamous rings are, in order to fleece the people of their hard-earned means. We protest against the whole scheme from beginning to end, and though it may be called "business," like many other frauds and impositions upon the people, it is no better after all than so much highway robbery. Our language is not too strong. Morally, it is all the same whether a man steals from his neighbor outside or inside the law. Rings are formed to shape the law in the interest of the few. These few make themselves rich by it. They call it business, and set in judgment against a "poor devil" who steals something to keep himself and family from starving. We say treat all thieves alike, high and low, rich and poor, but especially the rich thief, should fare the worst, for the temptation to steal in his case is not a necessity but a diseased avarice to get more.

Extending our thoughts on this subject, we are not surprised at there being a combined opposition in this country against the rich. The people see that the means taken to acquire wealth is not in reality different from that of gambling or stealing. They cannot see why a sleek, well dressed rascal is any better than the one in rags, and hence they become jealous and morose, and this again leads to violence. And we fear

this feeling is on the increase. We beg the people to right their grievances at the polls. But we confess that it seems hard to convince them that the remedy lies in that direction.

THE NEW "OLD STATE BANK."

The world grows older every day, but we do not see that human advancement keeps pace with material progress. As the writer looks at "men and things," the average man is an average hog. This is plain talk, but plain talk is always the most useful if not the most pleasing and beautiful. In what consists the great struggle of life? For the most part it is a battle on the one side, not to get a competence, but to get it all; and on the other side to keep out of the poor-house, the hospital or the mad-house. It is a tussle simple and plain between "Dives and Lazarus." It is as old as mankind, and even Christianity has done but little to lock the wheels of Mammon's car or those of Jugernaut. It is the old story of the "wolf and the lamb," or that of the lion in his division of the spoils. Continue to make the rich richer and "may God in his mercy take care of the poor." Such is the spirit of the age, and the whole political world is under its influence.

But are not the poor in the majority and, therefore, able to redress their wrongs? No, sir; and for the simple reason that one man with ten dollars in his pocket has more power and influence than ten men with nothing in their pockets.

There are other kinds of slavery besides African slavery. There is a white man's bondage still more degrading because it is ex-

clusively one of "I have it," and not that of a physiological or lower caste.

Yes, you have it. From ninety to one hundred and twenty thousand dollars of the people's money as an active capital, worth to you fifteen per cent. per annum. And you have had it for these many long years past. And when it is mentioned you simply look wise and say nothing. Certainly not; for behold, one of the school trustees is vice-president of this bank.

And another bank has over forty thousand dollars of the people's money with which to build a "city hall," and has had it these many years past, just for the safe keeping of it, you know. And this same people are paying over a thousand dollars a week interest on our bonded debt, and these bonds, too, mostly in the hands of bankers.

"Oh, mine God und Himmel; vot a guntry, vot a beobles."

THE FAMILY.

As the girl, so the mother; as the mother, so the family, and as the family, so the nation. Is it, or is it not, a fact that religion is the foundation of society, therefore of nations? Let us get down at once to stubborn facts. Is it not beyond all controversy that "young America," as now being developed, is far more pagan than Christian? Are we not, absolutely, getting to be an idolatrous people? If we do not worship the "gods" of the ancients, do we not worship, all the same, ourselves, our appetites and our passions?—Pride, vanity, display, idleness, fashion, fine clothes, soft hands, small feet, fair complexions, and—shall I say it?—

those infamous, lascivious "tie-backs," which no pure minded woman will expose herself in. Far be it from me to detract one iota from the respect due to woman. I remember well my own mother and sisters, and still more so that Mary was the mother of Him who redeemed the world. What I condemn is this: In elevating woman from the abject condition she was in before Christianity took her by the hand and made her the equal and companion of man, the world has gone to the other extreme, and "woman worship" has now become so universal that her ruin is the result, for the most part, on account of wanton adulation, flattery and pride, and no one dare oppose it.

Most persons can withstand misfortune better than prosperity. Adversity chasteneth, and useful employment also contributes to virtue. But let poor, weak human nature indulge in habitual idleness, and, besides this, be exposed to the allurements of dress, fashion, gew-gaws, and what may be properly called "false worship," and then, I say, farewell to all that lovely woman ought to be.

Few girls now-a-days (or boys, either, for that matter) are taught to be self-sustaining. They are a burthen as long as they live—often after marriage more so than before. To "eat, drink and be merry;" to sleep, to dress, to gossip, to giggle, talk nonsense and read novels is getting to be their only occupation. No consideration whatever for the father at the work-bench, or the mother in the kitchen or at the wash-tub. No, not even a kind word of sympathy for the "old man," as they dare to call him—of whom they are

ashamed on account of his old clothes, and who, like a pack-horse, is exhausting every fibre of his feeble old frame to keep up supplies.

I know many such, who, this last Christmas and New Year, did not even get a pair of mittens or socks, to keep their feet warm, both of which might have been knitted by the girls, and thus would have been the more acceptable, because coming from them as a token of gratitude, however insignificant or inadequate it might be.

Of all the bad features of this very bad age of ours, nothing is more alarming than the want of respect for parents. "Honor thy father and thy mother that thy days may be long in the land," is no longer heeded. Our girls, like the boys, are being badly raised and improperly educated, and I close this short essay with the same thought which prompted it. They are to be the future mothers of this country, and as the mother so the family, and so too, the nation.



THE BLACK WALNUT AND ITS CULTIVATION.

The black walnut, indigenous to this country, and perhaps the most valuable timber in the world for furniture, rails, posts, and the like, is fast disappearing from our midst. The subject of supplying the waste places with timber, and more especially the prairie lands of the West, is at last receiving some attention. The Government is wisely encouraging people of small means but strong right arms and industry, to procure homes for them-

selves in the West, by planting a certain number of forest trees and seeing to their growth. I do not find that the walnut has thus far received any special encouragement over other trees. This is the point to which I desire to direct attention in this brief communication. Five or six years ago I planted a few nuts, with a view of testing the growth of this valuable tree. I measured the trunks of two of them to-day, and the result is eighteen inches in circumference and twenty-three feet in height. This certainly shows a very rapid growth. At the time these were planted I was already fully convinced of the great importance of growing this valuable timber and also of its easy cultivation, hence I wrote an article for the press and demonstrated that if all the walnuts grown that year had been planted, their increase in value, year by year, would have been commensurate with the interest on the national debt, and by thus keeping up the supply they would equal in value the principal also.

There are few of us who labor simply for the day. We plant orchards and build houses for our grandchildren, more than for ourselves. There is much selfishness in human nature but in many things there is generosity also, and cause for gratitude on the part of those who reap the fruits of labor and enterprise manifested by our ancestors. Besides that, the labor of planting a hundred walnuts is not as great as that of planting a single apple tree. Let this article go to the farmer, and when the nuts fall this coming autumn, let his boys gather a few bushels, hulls and all, just as they fall from the tree. Take a hoe

and let the boys carry the nuts in a basket. Go along the fence corners of your farm, or any where else you would like to see a nice, thrifty walnut tree growing, and all you have to do is to dig a hole large enough to contain the nut, hull and all. One stroke with the hoe is sufficient. Push the dirt on with your foot, just sufficient to cover it, and the work is done. Press the dirt down with your foot, or tramp on it, so to speak, and it will be more likely to remain in its place. Scarcely one in a hundred will be missing. They make a tap root the first year equal to the length of the top and you are never troubled with surface roots, as with many other trees. The hull is nature's fertilizer.

I need not say more. We are apt to say too much on all subjects. Enough has been said to cause the reader to reflect about a matter which, like so many others in life, are not the less important because we overlook them. I remain very respectfully the walnut's friend.



FLORIDA.

If this article has any merit at all which entitles it to your consideration it will be found in its truthfulness. At least I will do my best to tell the truth and not sin either by omission or commission, for as the law has it, we do not tell the truth unless we tell the "whole truth."

When the waters subsided, or when Florida emerged from the sea, it was very sluggish in getting up; and this, perhaps, is the reason why it is sluggish still. For most of the year no climate

could be more inviting for out-door labor, and yet everything lays around at loose ends. No disposition to clean up and put things in ship-shape. Gardens as beautiful as those of Eden might be had here the whole year round, and yet I have failed to see one of ordinary taste. Even the women seem sluggish, for they might do much of this kind of work; and this is the very kind of out-door labor that our women need in order to make them strong and healthy. I hope it is not that pitiful and contemptible idea that a woman must be delicate and sickly in order to be pretty. Or that no less ridiculous custom or belief that negroes alone were created to labor and white men and women to look at them. And while I am speaking of the people and their customs, the houses they live in are the most uncomfortable institutions in winter that can well be conceived. While it is true that the thermometer seldom gets down so low as freezing, it is equally true that most of the time a fire on the hearth or in a stove is exceedingly comfortable. And yet I have only seen two houses in Florida that were "lathed and plastered," and only two that were provided with stoves. People build fires out of doors and congregate around them, and I have passed a school house by the wayside, and a fire of this kind, surrounded by all the scholars and the teacher, too, vainly endeavoring to keep themselves warm. I was riding at the time beside the superintendent of schools and I inquired what that meant. He told me there was no provision made for stoves in this country and no arrangements either, for on looking again at the school

house I found that, like other houses, there was no chimney in it. In one sense, however, there is entirely too much fire in this country. If cruelty to animals is punishable by law, there ought to be a law to protect the land (which is our "mother") from having removed that, which nature strives to return in gratitude for what it has taken from the soil. There should be no more complaints about "poor lands" so long as this barbarous custom prevails.

Speaking of lands I approach the most formidable points connected with any subject. The State and all the people in it are "land poor." The millionaire land-jobbers may not be called *poor* exactly, but if they, too, have not a big elephant on their hands then I am much mistaken. They are a curse and a nuisance any way and in any country and that is plain talk. It is none the less true for being emphatic, and the subject might be worthy of discussion whether unproductive lands ought not be taxed the highest. What Florida should have done years and years ago was to give a deed in fee simple to any one making application for all the land such an one could and would put under cultivation. Thus the State would be self-sustaining, which it is not and never will be under its present system. These land jobbers have done more to set back the prosperity of Florida than all other causes combined. They have told a thousand lies about it and have induced the government to put its great seal on their infamous falsehoods. By their artful system of advertisement people from all parts of the country have been induced to come here only to find themselves

disappointed and they in turn have gone back in haste and published things against Florida far worse than she deserves. Now the truth, as a rule, is always found between extremes. Neither extremes of these reports about Florida are true. The truth lays right here. *"Nature and nature's God" have done much for this beautiful country and if the people would respond as "God and nature" designed they should, then Florida would have the least drawbacks of any other within the boundaries of the United States.* This last sentence contains the whole truth and I could not tell it any better were I to write a volume.

WEEDING OUR GARDENS POLITICALLY.

One of the favorable marks of the times is that all our great corporations, such as railroads and large manufacturing establishments are weeding out the whisky bummers as their employes in places of trust and confidence. It has been found extremely dangerous to trust any man who indulges in the use of intoxicating liquors, and hence they are compelled to resort to the only reliable and safe rule, namely that of total abstinence. This, I say, is a favorable symptom when placed side by side with the almost superhuman power of the whisky curse. It is encouraging also to the advocates of sobriety because it logically follows that if the greatest corporations in the land find that total abstinence is essential to their material prosperity it will be but reasonable to suppose that political organizations, municipal corporations and even Christian

congregations will sooner or later adopt the same wholesome rule.

What a blessing it would be if by following the plan of railroads we had a mayor who himself would set the example and not permit his aids to "hob-nob" with the saloon curse. And then again what a still greater blessing it would be if among Christian corporations we were relieved from the sight of so many of these whisky bloats who during the night are presumably watching over the interests of the people, but stand in with all the rum holes in the city and get their whisky and cigars free. One of these Christian churches can boast of seven or eight whose combined avoirdupois weight is over a ton; whose faces are like the fiery orb of Mars and whose swill tubs which they carry about them reminds one of whisky barrels or beer barrels standing on two pegs. They are mighty to look upon, but among themselves they laugh in their sleeves and chuckle at the number of laboring fools who uphold and support them. They not only smile among themselves, but they smile at the saloon keeper and he "smiles" at them. They all smile at the church and the church smiles upon them, and what a glorious time of smiling they do have any way. Hope such infamous hypocrisy and insult upon common decency, common sense, common humanity and common Christianity will not last always. Hope, too, that God may hasten the day when honest labor shall fully realize that it has to foot the bills of all those who live easy, idle lives and producing nothing.

Policemen, as described above, could not under any circumstances

find employment upon the different forces in the great city of London. The authorities there have no use for them. They want men who can run; not from danger, but who have the agility to catch a thief when running. They select men of strength, activity, bravery and prudence rather than on account of their immense proportions. Gross heavy draft horses are not fit for the turf. Besides that, it is found equally as important that policemen be total abstainers as that conductors, engineers and firemen on railroads be sober men. The lives and interests of the people are just as much at stake in the one case as in the other.

A chief of police from Europe once in New York stated that the thieves and burglars in London would want no better sport than to have such "cops" as he saw there, and he might have said the same with still closer application had he seen those of Fort Wayne, Indiana.

"THE PEOPLE BE D—D."

It is said that the above expression came from the lips of a man who counted his wealth in hundreds of millions, all of which came also from the people whom he thus sends to perdition, so far, at least, as words can do it. Most certainly it would seem time for the people to appreciate such high-toned compliments and reciprocate them by securing, through the legislatures, state and national, such legislation as will protect them against that gigantic swindling which enables such men as the Vanderbilts, Goulds, and the like, to pile up colossal fortunes, and all of it at

the expense and often sufferings and distress of that same people. It is through our legislatures that these autocrats have accomplished their ends, and it is there also, that the people must look for redress. Secure the legislatures of the country by sending representatives of the laboring masses so that all such men will have to take back seats or step down and out. Stop your accursed dynamite projects, strikes and other blood and thunder crazy fanaticisms, and let the cry be ballots and not bullets. Once the legislatures are secured, all is gained. "Dividends on watered stock," "subsidies" to railroad and other monopolies; insecurity to depositors in banks, insurance and other trust companies, will be at an end; for the time will then have come when the biggest men on earth will be in the penitentiary for getting money under false pretenses, (calling it business) and poor, honest laboring people will get their dues. A million a week interest on the public debt will cease in time, and 200,000 dram shops will not make it necessary to expend untold other millions for criminal court expenses, and the erection of prisons, jails and asylums without number. Widows' and orphans' tears will be dried up, and prosperity and happy homes will cover the land. Yes, let us all aim to secure *Legislatures* as the *first*, the *last*, and indeed, as it really is, the *only* means by which a reformation in this direction can possibly be effected. Such is the solemn counsel of one who has given the subject much thought, and condensed his reflections in the lines above written. The elective franchise is extended to the poorest man in

the Republic, and he should not complain if he fails to exercise it. The labor movement is in the right direction.

DON'T BURN THE LEAVES.

They are too valuable to be destroyed; besides that the smoke is very disagreeable to your neighbors. Make a pile of them in some spare corner of the lot, and when thoroughly decayed, there is nothing better for dressing flower beds or flower pots. It is nature's mode of replenishing the earth, and no art can surpass nature. *Don't burn the leaves.*

DON'T WASTE YOUR COAL ASHES.

Reader, if you have no sieve for the purpose, get one and sift all your coal ashes. Keep them dry, and if you have some current bushes or gooseberry bushes, or rose bushes, or anything else you wish to protect against the insects which prey upon them, use this remedy freely. You must commence early in the spring, and as soon as the leaves are large enough to be effected by it. "A stitch in time saves nine" in this case, as in all other cases. It should be applied early in the morning after a heavy dew, and always after a heavy rain. The rains, of course, wash it off, and it must then be renewed. Sprinkle it with the hand all over the tops and dash it under the leaves as much as possible. I tried this remedy two or three years ago as an experiment, and now, after fully realizing its great advantages, I give the readers the benefit of my experience. I do not claim that "it kills the

worms," but it certainly keeps them off, which is much better than poison and in no sense dangerous. It also seems to be a good fertilizer and purifier, if I may use the expression, for all things on which I have applied it seem to grow with wonderful vigor, and entirely free from curled or blighted leaves, aphides, ants or anything else obnoxious to their growth. I can not account for it "metaphysically," "geologically" or "botanically." I only know that it is an effectual remedy, as I have stated, if used as above directed. In point of economy, it will also pay well for the trouble of sifting one's coal ashes, as a large per cent. of half burnt coal can be returned to the stove which otherwise goes to waste.

AGAIN DON'T BURN THE LEAVES.

For half a century I have been telling the people: "Don't burn the leaves; they are too valuable for that." Put them around your rose bushes, gooseberry, raspberry, currant and grape roots, or anywhere, but don't burn them. They are nature's fertilizer and nothing else is equal to them. So don't burn the leaves!

CRIMINAL NEGLIGENCE.

There is perhaps no crime on earth so common as carelessness. Thousands of families are living in abject poverty, and will continue so to the end, solely because of this vice. They work hard enough, but they seem not to have ever learned even the alphabet of domestic economy, or how to take care of what they

have. A "stitch in time" is never heeded, and "waste not, want not," is disregarded. A "place for everything and everything in its place," is unknown to them, and when something is lost or destroyed, all they seem to know is to go and buy another.

The very same prodigality and criminal neglect obtains in the political world. The people are the pack horses for all the accursed political boors, dead beats and "prodigan sons" of perdition in the land. All our legislators, both state and national, seem to consider from one session to another is the question of "appropriations" for this or for that. Mostly to supply the waste places made so by the criminal carelessness of public officials. Why is it, and we have asked the question a thousand times, why is it that public affairs are not managed with sound judgment, and according to business rules. Here we have another conflagration at Indianapolis involving a loss of \$50,000, and might have been, like the one in Illinois, a short time ago, another huge bake oven, in which to roast a thousand helpless insane victims. And yet the "dance goes on" all the same, and that other kind of idiotic "statesmen" so called are awful busy looking wise as so many grey owls and "making laws," etc. Well, we do wish in our inmost soul that we knew some way to put a stop to all this accursed criminal nonsense.

We are opposed to consolidation, and in favor of distribution. Why not divide up this insane and criminal business, and let every county or district build up institutions of their own and take care of their own helpless poor as

well as insane, yes, and criminals too. One thing is beyond all question; such an arrangement would be infinitely better than the present system.

PET AND CHARTERED CORPORATIONS.

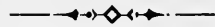
Monopolies, formed by capital or money, will continue to oppress labor, even though left alone and not aided by legislative enactments. How much more so when granted privileges which in addition to the ordinary power of money secures to them franchises which the shoemaker, the carpenter, the blacksmith or the ordinary mechanic or laborer knows nothing about, further than to feel that something must be wrong "when times are so very hard." The question naturally presents itself right here and at once why under the heavens should that which is already strong be made still stronger in order to oppress the weak. We boast of this enlightened age! In some things it is. But in others the world has never seen it darker. Why under the sun, moon and stars are governments formed? Surely not to protect the strong, but to fortify the weak against the strong, the poor and dependent against the lordly oppressor. Look at our platform. Are we right, or are we ahead or behind the times. If we are wrong we would consider it a great favor to be set right, but if we are right, then in God's name, is it not full time for legislation to turn round and do something for the oppressed and heavy laden. Are we to acknowledge that the god mammon absolutely controls the world, and that justice which

even the heathens worshipped, is a thing of the past. They exclaimed, "fiat justicia ruat coelum." We exclaim, fiat pecunia ruat coelum. Yes, we are at a loss to know what more to say, if others do not come to our assistance. If the press has been bought up and its mouth closed; if legislators have their price, for this, or for that, then indeed is our republic at an end, and chaotic symptoms of decay already set in. And it seems so for a fact. Chartered privileges without number have been granted, or rather purchased for this or for that object, giving the corporations thus licensed almost unlimited power to do what they please, and making them presents besides of princely fortunes. *Starting on nothing sometimes—not even a dollar of capital stock—all of it absolutely on paper and paper alone, these pet corporations have paid dividends to stockholders and princely salaries, and fortunes to themselves—ground labor into the dust wherever their cupidity prompted them to do so, and finally unloaded the useless old wreck upon a confiding public.*

Are we right, or is this all a fiction? Were we in Russia, we would, perhaps, favor violence and revolution, but in this country we have, thank God, a peaceable remedy, and to that I most earnestly direct the attention of my readers.

Working men, laboring men, poor men. "Know ye not who would be free themselves must strike the blow?" Paste it on your hat band, engrave it on your hammer handles, and let it be your daily effort to convince others that our political troubles in this country are all settled at the ballot-box. There we will settle this

question also. Labor has the majority, and all we have to do is to exercise it aright. To do so would be to bring about a reverse of the political practice now existing. Protect labor as against capital, and not capital as against labor. Protect the weak against the strong, as we have said so often, and not the strong against the weak. If this unjust and infamous practice of discriminating against the poor and in favor of the rich be continued much longer, there will be little stability in any of the pursuits of life. We are yet on the side of law and order because we believe that labor has not exercised the powers they possess at the ballot-box, to aright their wrongs. If the laws are wrong, right them in the proper way. It is our duty to obey them even when wrong and unjust, if it be in our power to make them otherwise. In that case the fault becomes our own, and we have no right to complain. We will agree to procure homes for all the "strikers" in the land at less than a three months' strike will cost them, and that, too, in a lovely climate, and where they will not be dependent upon the the arbitrary dictum of a Railroad king, or a woolen king or a cotton king but where they will be king themselves, and "monarch of all they survey."



BONDS, BANKS AND BANKERS.

Fifty-one million dollars of 4½ per cent. bonds are due in September next. The government has the money to pay them, but the banks hold about one-half of these bonds deposited as collateral. On these bonds the government has permitted the banks to issue notes

to the amount of 90 per cent. of the bonds. These notes are our currency and would be withdrawn from circulation if the bonds were paid. This would create a "panic," so the secretary of the treasury compromises with the banks and agrees to pay 2 per cent. rather than have a "contraction of the currency." Thus the government loses about a million every year which, of course, is that much gain to the banks, and thus, too, pays a debt, which it does not owe and does not need to owe. What a farce !!! Will somebody please rise up and explain why a treasury note, issued by the government and backed by gold and silver in its vaults, would not be safer by far than those issued by national banks, the failure of which is almost of daily occurrence, and the imprisonment of whose officers in the penitentiary (if caught) does not make good the losses to depositors. And yet there is talk of making the charters of these banks "perpetual" !!!!!

OUR COURTS AND JURIES.

A very common but erroneous impression seems to prevail that the judgments found upon the records of our courts are based upon justice and therefore binding in conscience upon those whom they concern.

Courts, juries, and lawyers, too, are very human. Thousands of cases may be cited, the history of which is more like a heartless persecution than anything else. When lawyers find business dull they often "go fishing," and that means anything but fair, honest dealing. It means that perhaps just now is the time for pouncing

upon Mr. A., B., C. or D., and as it costs them nothing (no, not even the stationery) their "pleas" and "filings," while only business or amusement for them, are the forerunners of ruin and disaster to litigants. Lawyers in such cases are a curse to the people, and when you add to these things the great weaknesses and fallibility of courts and juries, then the judgments thus obtained have very little of divine justice connected with them.

A case in the superior court of this county shows that the defendant was indebted to a certain amount in cash and offered to settle in double the amount with good available assets. Even his enemies declared that the offer made was both liberal and just. No, nothing but the money would satisfy the lawyer and his client, and now there exists upon the records of that court a judgment, which on account of unwarranted, unnecessary and the most wanton expenses foots up more than three times his honest indebtedness. He holds in his possession, however, a paper which fully exonerates him from all liability, and which will be sacredly preserved in defense of his good name.

Another case in the circuit court is in point. As required by law a certain party transferred a large number of notes to his successor in office indorsed "without recourse." Two of these notes seem to have stuck together and the one, of course was not so signed. The party, however, was perfectly good at the time, and it was nothing but wanton neglect on the part of him in whose possession it was that prevented its collection. This can be clearly shown. Now, after many years

had passed away and the maker of the note was no longer within reach of that court, a judgment was obtained by default, not against the signer of the note, nor the negligent party, but against him who had failed to endorse it as stated above.

No, my good reader, let me assure you that human laws and human courts and human judgments are all very human indeed. It will only be at the great day of divine reckoning that truth will be made manifest and exact justice vindicated.



THE SPHERE OF WOMEN IN SOCIETY.

The criticism of "P. H." on my second article about the education, rights and duties of women, reminds me of a story I heard last spring, a year ago, when down in the western part of North Carolina. A traveller stopped at a farm house to get dinner. He found two hearty looking men sitting on a log in the shade, and beside them a couple of dogs, all resting themselves and taking their ease and comfort. To the question whether or not some dinner could be had, one of the men replied that as soon as his wife and little girl came out of the field where the one was plowing corn behind a half-starved ox, and the other following with a hoe, they would get him something to eat. While eating his johnny cake and hard tack, he inquired of the woman how she liked to live in that part of the country. Well, said she, "It is easy enough for the men and dogs, but rather hard on the woman and the ox."

One's "broughtin' up" has a good deal to do with the question. Some "Christian" men think it is

all right when they want the foulest of clothes washed, their house or office scrubbed, carpets dusted, or spittoons cleaned, to send for a woman. Even the heathen Chinese don't do that way. We are rather inclined to side with Bishop Spaulding, and hold to the belief that woman is entitled to a higher consideration, and that her present status in the social and political world is a "remnant of ancient barbarism." In fact we have been so claiming these many years past.

With all due respect to my distinguished critic I am obliged to say that he will never be a success, as such, till he lays aside a habit in himself which I have no doubt he very much condemns in others. That habit is to put words of his own into the mouth of his adversaries, and then proceed to demolish their meaning. He knew very well that to quote my exact words would destroy his case, and hence he makes me say something else, thinking that the reader has forgotten what I said, and will be ready to believe his statement. Had I known that "P. H." was that sort of critic I would certainly not have called his attention to my article or referred to him at all.

I hope he will profit by what I have said and furnish the readers of the Record with a more lengthy criticism on the startling address of Bishop Spaulding at Notre Dame, concerning the same points at issue.



"WE MUST ALL BE BORN AGAIN."

So said the preacher, and little Johnny who heard it, began to cry. "And what are you crying about, Johnny," asked his mother.

"I am so afraid," said Johnny, "that the next time I'll be a girl." Now why was the little fellow so disheartened at the thought of being a girl. Liberty is natural to the human heart, and he had seen with what relentless cruelty it was denied to all the little girls; how they were sneeringly called "tom-boys" whenever they invaded the domain so arbitrarily marked out for boys, and he revolted at the idea of being subjected to the same severe rules. In this simple story there is a great lesson involved. It is known in physiology that women have a preponderance of vital power over men. All else being equal, they withstand more strain upon the vital forces on account of sickness, sorrows and troubles of every kind; and if this be so under our present system of physical training what would they be if girls were allowed the same freedom to exercise their limbs which is given to boys. Think of it, fathers and mothers, and especially ye mothers of fashion and conventionalities.

It may be useless to suggest that the cravings of the child for out-door sport or exercise, is in all cases the voice of nature. The plant raised in the hot-house is never as strong, robust and healthy as that which is cultivated in the open field, and for the simple reason that the one is a natural growth, and the other artificial. The natural and the revealed law are both in harmony with each other, and we will never go astray if we carefully study them and follow their dictates. This word "tom-boy" should become obsolete. Girls should be clad with garments made comfortable and convenient, and then encouraged,

rather than debarred, from out-door sports and exercise. Nothing is more pleasant, and at the same time profitable and healthful, than the lighter part of the work in the open garden or fields. Below will be found an example which some may regard as exceptional. But if the future is to be blessed with a healthy motherhood, our girls must not be imprisoned in a hot-house and bound with cords which reduces the waist to half its natural size, and the breathing capacity of the lungs in the same unhealthy proportion.

A BRAVE LITTLE PLOUGH GIRL.

Ina Drake, of Badus, is the champion little plough girl of Lake county, Dak. She is twelve years of age, and during the present fall she has ploughed forty acres of land with a sulkey plow, working in the field alone, and handling the team and plow as comfortably as most young ladies can handle a Shetland pony and phaeton. Little Ina possesses other accomplishments than being able to plough, and is said to be one of the nicest little ladies in the north part of the county.

HOME AS EXEMPLIFIED.

An only daughter lost her mother at an age when girls are most frivolous and fond of the fashions and follies of the world.—The charge of the household devolved upon her, and her father, who had been always inclined to dissipation, now became more addicted to indulgences of this kind. He also became more fretful and morose, until his conduct was almost insupportable. The daugh-

ter under these trying circumstances was frequently advised to leave her father's house, which was denominated a prison rather than a home. But her reply to all such suggestions was, he is my *father*, and I cannot and will not leave him. Instead of becoming discouraged, time only seemed to bind her more closely to her father's heart, like the vine around the tree when riven by the storm. Every little thing was studied that would add to his enjoyment and happiness. His slippers were sure to be kept in a warm place; his clothes tidy—the buttons on, and his meals served in a way she knew he relished most. Even quiet or silence was observed when she knew it pleased him. She always had for him the kind word and the pleasant smile which she knew was *due from her to him*, and which always begets the same in others.

At last after years spent in this way he said to her that it had become to him a subject of wonder and astonishment, that she could, after so many privations, and with so much fortitude and patience, still continue to cling to him and remain so faithful. Her reply was exactly the same which had been given to others—you are my *father*. This answer made a deep impression upon the father, and from that day forward their home became a paradise rather than a prison or a bedlam.

In this short episode we have the key to a happy home. I have given an extreme case where the father was a drunkard and otherwise a bad man. This I have done on purpose in order to show how infinitely greater are the reasons why the same respect and kindness are due, when the father

is none of these things. This daughter no doubt had been deeply impressed with a lively understanding and due appreciation of the exalted and responsible position and relation which the father bears to the family. The mother, no doubt, set the example, and the child had followed in the mother's steps. She, as a true and faithful wife, had never under any circumstances whatever, in the presence of her children, either by word, act, look or gesture attempted to degrade or lessen him in their estimation. She had never shewn in the presence of her children that she disregarded his authority or his advice and above all she had never sided with her children against the father even when in her own judgment she believed that the father was wrong. She had accorded to the father the headship of the family which was his due by the laws of nature and nature's God. She had never for a moment attempted to lower his position or authority, and all objects and ends and aims and wants and wishes were gained by kind persuasion and pleasant conciliation.

No father on earth, be he what he may, if thus approached, and thus treated and respected, but will be kind and even indulgent. While on the other hand the best father in the world, if otherwise dealt with and a course, opposite to this pursued and persisted in for any length of time; first by the wife and of course by the children next; bidding open defiance or regarding with indifference his opinions, wishes or commands; but will at last become soured and disappointed; and the home on which he has bestowed so many years of attention in order

to make it pleasant and attractive, become to him at last as well as to the rest of the family, a house of mourning instead of a home of rest.

There is a private sanctuary in every household as well as a head, *by respecting both of which*, lies the true secret of a happy home, and it was this which inspired the poet when he gave us those beautiful lines of "HOME, SWEET HOME."

SOUTH-WESTERN KENTUCKY.

The coming man is he who can write the most ingenious, the most attractive, and yet the most truthful advertisement. I say truthful, because honesty after all is the vital principle in all human, as well as spiritual affairs. Trade of every kind is now conducted on a basis quite different from what it was fifty years ago, and no age of the world demonstrates so fully the triumph of brain and intellect, over ignorance and matter. So rapid is the race of life, that we must be up and doing, or most surely we will be left behind. Everybody reads now-a-days, and he is the most successful man who can bring his business most prominently before the public eye. A few years ago I happened in New York and was stopping at the Astor House. On going out one morning I saw a dead horse lying in the middle of the street. The weather was very warm and it had no doubt fallen dead during the night and was already very much bloated—not unlike some bondholders. But it was literally covered over with handbills and advertisements of every

conceivable description. Yes, even the rocks by the wayside, as well as dead horses, are made to speak.

It is by the most persistent, systematic, scientific and I wish I could also say the most truthful advertising that the North has grown so powerful and rich. And it is also by the law of compensation, or "what is one man's gain is another man's loss," that the South and West have become correspondingly poor. Millions on millions go annually there to build up insurance companies, banking houses, and the like. But that which to me is the strangest thing of all is the stubborn fact that the people here in Kentucky are absolutely "carrying coals to New Castle." Louisville and Paducah are both of them sending large sums of money to Pittsburg for coal, while within 60 miles of the latter place and not to exceed a hundred more of the former, lies inexhaustible quantities of a much superior quality, and that too with a good railway passing right through the very heart of one of the most valuable coal fields in the world; to say nothing of its timber, marble, iron ore and the other rich deposits. Nor is that all yet; but it is an absolute fact that some half-a-dozen mines are now in good working order and coal is sent in abundance to supply these places, and yet, at the same price per ton the most of the people continue to burn Pittsburg coal. The selfishness of man, in this our day and generation, is such, that we do not expect any personal sacrifices, as in olden times, for "home and country." But it really seems to me that all else being equal, it is suicidal and unwise in the ex-

treme, to continue any longer such a policy.

About six weeks ago I took a trip from Louisville to Princeton and return and the impressions made then upon my mind were hastily thrown together and published in the Courier-Journal. It seems that the article was extensively read and even copied by other papers. This has encouraged me to write up some thoughts which presented themselves to my mind on a trip just made between Louisville, Paducah and return; and as they are more of a character pertaining to agriculture, I have addressed them to the Southern Agriculturist, and ask that they be copied into the Courier-Journal, and other papers, if judged of sufficient importance. The subject at least is worthy of a more extended notice than this.

Judging the country exclusively by what is seen on the line of railroad from Paducah to Louisville I am inclined to the opinion that for agricultural purposes Paducah is a good place to emigrate from. The land seems to be very poor indeed, and yet I am very much deceived if liming, clovering and other means of enriching the soil would not make that which is so easy and pleasant to work, very productive also. The land continues to grow richer and better as you travel northward towards Princeton, where a wiser and better system of farming seems to obtain. Still you may see all along the line, a negligent sort of hard-scrabble, hard-scratching, lazy way of farming that is ungainly to look upon. The soil is of a very fine, soft, flour-like grain and if not watched it will soon run off into deep gutters. The country being rolling,

as all mineral lands are, the hill sides show evidences of culpable neglect in this respect. If the farmers would plough around the hills instead of up and down they would find it a great check in this direction. But I ought rather to say that if cruelty to animals is punishable by law, cruelty to the earth, which has also been given to us for our maintenance and support should likewise be punished. They have a system here they call the "resting system." God save us from such a rest! If it be any rest at all it is most certainly and surely the sleep of death to the soil. They crop a piece of land year after year, till it will produce no longer and then "turn it out to rest." Sassafras, shomack, sedge-grass, sheep burrs, Spanish needles, rag-weed, and every other conceivable wild and noxious growth immediately springs up and it is really a mystery to me how it can ever again be reclaimed. It is a sight awful to look upon and terrible to contemplate. Such an exhaustive system of agriculture would ruin the best land on God's footstool, and such a people too, deserve to "scratch for a living," eat persimmons, crack corn and have raw turnips for dessert.

Only two fields of clover were seen on the road from Paducah to Louisville, a distance of 225 miles. Just think of it, readers, and judge for yourselves whether or not these people are in the habit of going in at the little end of the horn and coming out at the big end, or the reverse of this rule. My observations in life have confirmed me in the opinion that it is a mere matter of choice whether a man in any business calling will sit down on a mine of wealth and

starve to death, or whether he will be up and doing; make money, live comfortably, and die happy. It is the same in the temporal that it is in the spiritual kingdom. Long ago it was said, by one who ought to know, that there are no lazy people in heaven. If this be true, and judging this question by what is seen along the line of the Louisville and Paducah railroad, I fear that a good many will go to that other place where No. 12 coal would be at a worse market than "Newcastle," and where they will have no use either for charcoal, iron ore, steel, or ice picks.

Paducah is beautifully located and has many commercial business advantages; but I fear that much I have said above applies also to some of its people. In many things Paducah is very far behind the times. Eight by ten and nine by twelve window glass still has a market here, and the style of building is just what it was North and East, half a century ago. They have a very superior kind of gravel for making streets and it packs so nice and solid that except on the business thoroughfares every one prefers to walk in the middle of the street rather than on the side walks, which as yet are scarcely discernable. Still I like the place very much and I believe that sooner or later Paducah will become a very fine city. It certainly has great local advantages, being at the mouth of the Tennessee river and also on the Ohio at a point where the stage of water is far better than at Cincinnati or Louisville. Very little attention is paid here to ornamental gardens, and very little taste is shown in that direction. This is

the more to be regretted when we consider that the cedar is indigenous to the soil, and the beautiful magnolia, the box and the various kinds of perpetual roses, etc., etc., do not winter-kill as they do with us at the north. Louisville, although much further north, is greatly ahead in such things, and "Cave Hill Cemetery" when finished, is going to be one of the most beautiful "homes for the dead" in the United States.

Four places in a special manner attracted my attention although the entire country of South-western Kentucky is very interesting. First of all Paducah's future is certainly good, and whoever will "stick a stake" there will not regret it. Secondly, Kuttawa is one of the most remarkable places I have ever seen and is a point that ought to make the pocket of the capitalist leap for joy. The Cumberland river and the railroad both side by side—inexhaustible deposits of iron ore and of easy access—wood in abundance for charcoal—and last though not least, the great coal fields of Hopkins county, within 35 miles, and that too on the same line of transportation. Well, if that is not enough to satisfy the most fastidious capitalist, then indeed he must be very hard to please. That which in the third place was very attractive to me, is called "Standing Rocks,"—one of the most lovely and romantic spots in the world, and if not so extensive as some others, is quite as beautiful as anything around Chattanooga or the Alleghany mountains. The fourth and last consideration is one of a personal character and of no less importance to me than an investment to the amount of my means, in one

or more of the different pursuits that present themselves along the line of the railroad mentioned before, and in this immeasurably rich, though as yet undeveloped portion of South-western Kentucky.



EVILS OF THE HOUR.

Philosophy, reason and common sense all agree that responsibility and control must go together, and that man is not accountable for that which he cannot prevent or overcome. But it follows just as clearly that the converse of this proposition is equally true, and that man *is* responsible for that which he *has* the power to regulate and control. The beasts of the field are not accountable beings, because they act within a law which they do not comprehend nor understand. Hence the difference between the mere instincts of the brute and those high intellectual endowments in man by which he obtains a knowledge of his own exalted being and understands the law and relations which bind him to his Maker.—“Free will,” or free agency, so-called, is by no means a right or permission to do wrong. It is simply the capacity or ability to do so if man is so ungrateful, blind and perverse as to take the consequences of such a course. All the *rights* given to man by his Creator is the single right to *do right*; and herein also we find the very essence of true freedom.—True liberty consists in the fullest possible exercise of the right to do right and in a corresponding suppression of all assumed rights to do wrong. Hence it is that the whole science of jurisprudence depends upon a thor-

ough knowledge of rights and wrongs, and this again rests exclusively upon the divine law. Legislators more especially cannot afford to lose sight of these fundamental principles. Reflections like these very properly go before any considerations in regard to the evils which afflict society, for we all know that the tendencies of the age are toward the surface of things and not to the principles upon which society and nations rest their future hopes and safety.

It is evident, however, that men understand their rights and their wrongs much better, after all, than they do their *duties*; and that in their strife for place and power, they overlook the dire consequences arising from national as well as individual crime. Reflecting men stand aghast at the demoralization of the age, and they are amazed when they consider that just in proportion as the power for evil increases, just in the same proportion does the ability to check its influences become weak and impotent. Crimes, the most heathenish and brutal are perpetrated throughout the length and breadth of the land—daily and nightly—in high and low places—and nothing is being done to check this mighty torrent, which is sweeping us onward to irretrievable ruin. We boast of Christian civilization, and yet we read with disgust, every day, in what used to be called papers for the “family circle,” not only of the most revolting murders, but of seductions, adulteries, lewdness and abominations of all kinds, which render our family papers, so-called, the very instruments by which this moral leprosy so to speak is spread abroad and disseminated. Where, in God’s

name, are our moral reformers? our guardians of Christian civilization? Our Christian preachers? Our true philanthropists, patriots and statesmen? It seems that a moral lethargy, a morbid prostration of all vital energy, is calmly but terribly settling down upon those who ought to be the *bold* champions and faithful guardians of the sacred trusts which have been reposed in us by our fathers.

The cause of this is found, first of all, in our system of education. It will be found when too late by those who are now the champions of the present system, that it will result in destroying all religion, and end in returning society back again to Pagan materialism. At least such is evidently its present tendency.

The next great cause is bad example in high places. Drunkenness, gambling and debauchery in the higher walks of life, if not considered Honorable, are at least regarded by the world as not quite so bad after all, as if found among the lower classes of society.—Thousands and tens of thousands have shipwrecked upon this terrible rock of scandal. But “woe to him by whom the scandal cometh.” The next cause is the weakness and insufficiency of our laws. Wise and just laws faithfully executed, are the only salvation of any people. No nation can long remain free and happy without them. Our laws are neither wise nor just, therefore not faithfully administered. They are measured rather by the quantity, than by the quality. Our country, in fact, is being legislated to death. A law is scarcely made till repealed again. All are “presumed to know the law,” and yet legislators

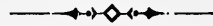
themselves cannot keep track of their own enactments. Far better for the people if Congress and our Legislatures would meet but once in four years. They would then have time to reflect, and reflection, we all know, is a powerful remedy for many evils. Then, again, instead of making gods of money, let offices be posts of honor, rather than of wealth—evidences of true merit rather than objects of avarice. The hungry cry for office, the creeping and crawling now practiced to get them, and the frauds in elections would then assume a different aspect.—As is now constituted a few demagogues lead the way and the people follow like sheep to the slaughter. Trickery and political swindling control the government—not a majority of the *bona fide* votes of the people.—Lincoln and Grant, with all their boasted popularity, were not elected by a true majority of the American people. No, not even after disfranchising several States, with the evident intention of securing the election. And, again, what a mockery and a cheat it is that eighteen corrupt Senators out of sixty-six, and fifty-seven out of two hundred and twenty-five Representatives in Congress, may saddle and bridle and spur and ride the people to death, appropriating billions of our hard earned means, to the political friends of the dominant party, to gambling, thieving “rings,” to monopolizing railroad corporations, and the like. Is there anything more despotic than this in Russia, Prussia, Austria or England? I, for one, cannot see it, and the only reason why we stand it so long is to be found in our abundant resources, and the great disproportion between

our population and the vast productions of our fertile lands.

But, I am wandering from the purpose of this article, which was to speak more particularly of the social evils which sooner or later destroy all political systems. Society must protect itself, or crime will destroy society. We must commence at the fountain, if we would effect a reformation. We must purify high places before we attempt to punish the poor man or woman who steals a loaf of bread. Mete out inevitable *death* upon rape, child murder, adultery and seduction. Let lewdness and the keepers of lewd houses be not far behind. Let the whole system of divorces be abandoned, and let men and women marry—"for better or for worse, till death do them part" or else let them live like civilized beings, not like brutes. Let millionaire thieves and robbers be punished in exact proportion to the amount stolen, and let no one escape on account of "*respectability*." Let drunkards be employed at some useful labor instead of lying in jail, and let the proceeds go for the support of their poor unfortunate families, rather than into the pockets of officials. If the members of Congress commit this crime let them be fined in the sum of not less than \$5,000, besides imprisonment; for the higher the station the greater the crime. Let this be done and criminals of all kinds will begin to see that the "way of the transgressor" is really and truly "hard."

But above all, and beyond all, the thought keeps forcing itself back upon the mind that as religion alone has civilized nations, so also religion only can stay the hand that would drag them back

to barbarism. Without religion civilization must and will perish. One thing is certain. If this state of things continues our country is lost. It will break asunder from its own inherent weakness and corruption. The wheels of divine justice grind slow but sure. Our country will be no exception to the rule. America has been blessed beyond all other nations. We yet have our election in our own keeping. We are "free agents," but we are also responsible beings. We ourselves mould the future. Posterity will hold us responsible, and God in his own good time, will mete out to all of us his temporal, as well as eternal judgments.



SENSATIONAL ARTICLES.

I propose to make the application of the above heading apparent to your readers. To-day it is a case in the west end in regard to such a "reputable young lady" and such a very "nice young man" (gambler). To-morrow it is a case in the east end, and by such "respectable parties," too, that their names are "suppressed" on that account. To-day, "flirtations" on the corners of the streets, and with the "school girls" forsooth. To-morrow, "a baby is found" under such and such circumstances and so on to the end of the chapter.

Now, among all this infamous exposure of the licentiousness of the age, the name of the libertine and seducer is seldom if ever made known. His victim sinks below the horizon, like a fallen star, while the vile author of her ruin, goes on his way rejoicing, nay, boasting even of his infamous exploits. Sometime ago the "home

of the friendless" advertised for the adoption of a baby boy or girl, (I forgot which), and there was a childless family here who were about to respond to the charitable call, but the paternity of the child could not be found out. No, no, no. This "nice young man" or married man, perhaps, must not be exposed. Too "respectable" for that, too "influential," one of the "first families," etc., etc. Mr. Editor, it is an absolute fact, and one fearful to contemplate, that there are thousands of our children, boys and girls, not yet in their "teens," whose young hearts are already steeped in the corruptions of impurity and other crimes. Let us rather turn our thoughts then to the source of all these evils, in order, if possible, to effect some good by throwing such light upon that part of the subject as may be within our knowledge and experience.

There is no doubt whatever that the principal fault lies in the nursery. Children are not raised now-a-days as they were fifty years ago. The discipline is altogether different. It is entirely too lax. There is culpable negligence as to modesty in word and deed. The admonition, "spare the rod and spoil the child," is utterly disregarded, and the spirit of the age now is, that children are created, (especially the girls) simply to eat, sleep and dress. No idea whatever as to useful employment or how to be self-sustaining at as early an age as possible. They no longer have that innocent simplicity of character in manners and dress that distinguished children from grown people fifty years ago. They know all about the latest fashions, however, and hence you will see even

the smallest of them fitted and puffed up with pride and vanity.

Do you believe, Mrs. Mother, that all this has no influence upon the heart? Do you not see in it the stepping stone to its future ruin? If you do not, then it only proves that your own education has been very imperfect and badly neglected. In fact it is right here where the evil commences. Mothers are apt to raise their own children with the same wanton indulgence that was extended to themselves in their youth. In this way the world seems to continue to grow worse, instead of better.

A sensible father may see the evil and strive to establish more discipline; but if the wife shall set her mind against the husband in the spirit of disobedience, and insist upon the infallibility of her own judgment; if in fact the most perfect harmony does not exist between them in support of the efforts of the father, who is the head of the family, to enforce obedience to his demands, then I say farewell to the prosperity of such a family, whether morally, religiously or any other way.

"I'M JUST AS GOOD AS YOU ARE."

This is a very simple and common expression, but not as harmless as one might suppose. In fact, it is very pernicious, or rather it is the output of a sentiment most destructive to society in all its bearings. To acquire these fine clothes and make this grand display, sacrifices are often made which are infinitely greater than the objects obtained. In fact, true manhood and womanhood are not infrequently laid aside in

order to reach them. Nay, more; honesty, character and reputation are often laid at the door of fashion and its votaries. Nay, more still, for the limit can hardly be estimated; Fort Wayne says to her sister towns, we are just as good as you are, and can put on just as much architectural style as you can, notwithstanding we are paying out annually more than \$50,000 interest on our bonded city and county debt. Verily, we are a most wonderful people, for this is a "mere trifle" so long as the taxpayers are not all dead. Why, it is the easiest thing in the world. We have only to sit down and make what is called a "LEVY" and the dollars will roll into the treasury like so many grains of wheat into the great jaws of an elevator. Simple is no name for it, and yet it is just this simplicity which makes this great country of ours the most simple of all others. The Irishman was right when he wrote to his brother Pat—"This is the best country for a poor man having a weakness in his back, for he has only to carry the bricks up a steep 'lather' to the fifth story, and there he will find plenty of clerks to wait upon him." Or it may be, perhaps, that it was Fort Wayne, Indiana, that the simple young man from Connecticut wrote to his simple old Yankee father, "Pull up stakes, dad, and come out here at once for the meanest kind of men get office."

P. S. — Postscripts are the expressions of "sober second thoughts." This does not imply that the writer was drunk when he wrote the foregoing. No, no; it only means that he has a few more words to say, and here they are. Please examine the tax

duplicate carefully. See how the columns are multiplied in order to make the clerical work as expensive as possible to the people. This is done yet under the robbing of the taxpayers "fee" system. It ought to be called the "feed" system, for look about you and see what numerous set of hungry vultures it does feed anyway. The new "levy" will feed the banks with another quarter of a million, and they will not have to suspend yet a while. But, may God in his infinite goodness and mercy take pity on the people, for "they know not what they do."



CHICAGO AND THE WORLD AS IT IS.

A few words about my trip "round mit de corner." Chicago is a big place. There are in this burg some very clever people, and they treat you very kindly, provided you have money to pay for it. Some live in princely magnificence, as far as their money goes, while others would do the same if they too had the money. Here you find the highest type of the "genus homo," and the very lowest grade to which poor human nature can descend. The few live well, but the many, the poor, have a "hard road to Jordan." There is much of swill, swash, swell and swagger here, but not any more than you find elsewhere, according to population.

The first thing that strikes the attention of one who has not traveled, is the great number of poor little waifs that surround you on all sides, ready to do anything to earn a penny. This is bad No. 1. These boys seem to occupy a dis-

ting, if not a distinguished position. They are treated very roughly, and not unfrequently expelled with a kick when they beg admission to warm themselves. One evening a bright little fellow was counting over the pennies he had earned that day, and I asked him what he was going to do with them. He looked at me with an expression of thanks for the notice taken of him, and in a very polite manner replied that he was going to give them to his mother to help pay the rent. There was more real honesty of expression in this boy's face than in a thousand of those who would treat him less kindly than they would their horse or dog. There may be some who are very bad boys. How could it be otherwise? It is a great wonder they are not all so; and yet I have not seen one who was rude or impolite. Adversity has chastened them, and my heart swells and warms in their behalf, while my blood fires, and my indignation rises to the highest pitch to see them treated by the puffed up swell and braggart as if they were mere spittoons, or worse than dogs. Of course they are dirty. How can they be clean when engaged continually in servile occupations, and at a price that cannot furnish anything but rags?

Then again comes the thought how and what of the sisters of these poor little boys? What shall be said of them? What of their future? Indeed, of that I would rather not speak. Society is rotten to the very core. We talk so much about education, as though knowledge was the great panacea, the elixir of life, the magic power that is to reform the world, and make mankind pros-

perous and happy. False philosophy! What we want is the application of the knowledge we already have, and if the philosopher's stone is ever discovered, it will be found in the useful employment of everybody, young and old, and in a fair remuneration for their labor.

But if employment, honest, respectable and remunerative, is what everybody should have, it is also what many bad people despise. Hence, labor must, sooner or later, and sooner if well understood, become not only the remedy for all our social evils, but also the punishment for crime and the reformation of criminals. I wish some abler pen than mine would take up this subject. I have said a good deal about it at different periods of my life, but no one man can do much, be he ever so wisely endowed.

Chicago, with all its splendor and misery, joy and sorrows, piles of architectural grandeur and low, dirty, narrow streets, and hovels of misery and woe—Chicago, I say, after all is a very cheap place to live. You can get as good a meal, and often better too, at a restaurant for 15 or 20 cents than at a hotel for 50 cents. I do wish it were in vogue everywhere, so much for a room, and then eat where you please, and pay only for what you do eat. It is not so at smaller places, but it should be so everywhere. There sat opposite to me to-day at the table one of those 250-pound porkers, who duplicated every dish he first ordered. I am sure he ate as much in that one meal as I do in three; and yet these fellows generally get a rebate besides, on account of their influence. I suppose this has reference to their avirdupois

weight, for I cannot see it in any other light. These swells also occupy two seats and sometimes four in our railroad and street cars, and their infernal cheek is really wonderful. Boys over 10 years pay just as much as these porkers; and I say that if pork is carried at so much per cwt. I do not see any good reason why human pork should be any exception to the rule. It will come to it some day that might will not make all things right, but justice, so eminently inherent in man's nature, will triumph and prevail. God grant it were so now. I should like to taste a little of its sweetness before I die. If the friends of the black man rejoiced to see the day of his delivery from bondage, I trust I will be pardoned if I also express the wish to see the emancipation of a majority of my own race from a bondage worse than theirs. The negro had to work, but always had plenty, and was happy. Here they fain would work and be equally happy, but they have it not. The names of things do not change their substances in the least.

HAPPINESS OR MISERY.

Of all the afflictions of human life there is nothing in it so painful, nothing which goes down so deep into the vitals of the soul, and gnaws like a canker worm at the tenderest cords of the human heart, as that which arises from misplaced confidence, affections gained and then trifled with, the heart secured and then crushed, love obtained and then rejected, hopes encouraged and then blasted—to suffer, in fine, all the pangs of a true, honorable and refined jealousy, not without a cause.

Much depends upon education and our training in early life, as to the intensity of the pain in such cases. The more refined the moral sentiments, the more keenly will such persons suffer. Those immoral blunts, or free lovers, who, like brutes of the field, care but for the moment, cannot realize or understand what I say. To such persons I have nothing to offer. I speak to those only who are not of that class, and I say never, no, never, never, never, give up your heart's affections hastily, nor to one who is not well known to be as true as yourself, and in all things worthy of them. Otherwise, mark me well, and brand it, so to speak, on the tablet of your inmost soul, your misery in this life is sealed, and death alone can end it.

There is no step in human life so important as this, and it cannot be too cautiously guarded. Never, no never, trifle with your own heart, nor suffer others to do so. This is the rule, if indeed any rule can be given. If the sentiments be mutually pure and honorable, then it is a virtue, and of the greatest moment, to follow the dictates of the heart; while on the other hand, let it be remembered, that the blackest and most heinous crime on earth is to trifle with its affections. As between the young and the old, some think that those who are advanced in life can withstand the shock in such a struggle better than those who are younger. But this is a grave mistake. It is exactly the contrary. Youth has elasticity and recuperative power, while age has none. Hence the crime is far greater if perpetrated upon the kind-hearted, sympathetic nature of those who are advanced in life

and are looking to others for a return of kindness, sympathy and love. To them wealth has lost its charms, and their only aim now is to be happy rather than rich. They have realized the fact that wealth is not the "ultimate," or chief end of human existence, and their grasp upon it is easily relaxed and overcome. In fact they reason logically and speak the whole truth when they say that happiness and not wealth is everything, and that the one great object of our lives should be to cultivate, secure and possess it to the brim-full. All the money in the world won't buy it, and it cannot be weighed or measured in dollars and cents. Neither is it to be found in sensuality and sinful gratifications. True happiness has its seat in the heart and soul of man, and its essence is love—not lust. With it, the humblest cottage is a paradise on earth. Without it, the grandest mansion is an abode of misery.

A PRACTICAL SUBJECT.

The following was read before the Allen County Agricultural and Horticultural Society to a usually "large and enthusiastic audience," Sept. 30. It speaks for itself:

PRIVIES AND PRIVY VAULTS.

There are many objects and subjects, as we pass along through life, which are overlooked or avoided, principally on account of their "unpleasantness." This, however, does not render it less "necessary" to allude to them from time to time, however disagreeable it may be. I shall, therefore, make no special apology for writing these lines inasmuch

as my attention has been lately called to the fact, that the "Earth Closet Company," of Chicago, has addressed a most pathetic letter to all the "women of America" on what is called the "Dry Earth System." And indeed I hesitate not to say, after reading this address, that if persons wish to be extremely nice, but not "nicer than wise," and prefer to have their privies in their houses, then I would advise them to procure one of those nice little articles of furniture at Wilson, Schuckman & Co.'s, and manufactured by the "Earth Closet Company," of Chicago.

As I desire, however, to recommend something that will meet the wants and suit the condition of the masses—(farmers more especially)—I will give them a description of the kind I use, (myself being also somewhat of a farmer) and without any romance thrown around it, I believe it will be found the best for all *practical purposes*. But let me first promise by saying that "privy vaults," so-called, are, generally speaking, not only a most unmitigated nuisance, but attended also with a most prodigal waste, that should be reckoned in millions; to say nothing of befouled cellar vaults, sewers, canals and rivers, that render the use of *ice* no longer desirable and pour into our lakes and oceans *neglected treasures* which if properly husbanded and applied to Agriculture, would even pay off the entire indebtedness of the United States. Any one, therefore, who can suggest a practical change in this direction ought to be regarded as a public benefactor.

First of all, then, this little fortification of mine is set up at

least two steps above the level of the ground and in one corner of the barn yard. Attached to the back is a wide board or door hung on hinges. This is raised two or three times a month, or even oftener if required, and the contents removed and covered up in the barn yard manure, where it is soon absorbed and decomposed. I should have stated that before doing this, sawdust, light horse manure or even dry earth, (when the former cannot be had) should be used plentifully. Lime also may be used as a disinfectant or deodorizer, (how big words will sometimes get the better of us) and thus with the inside of this golden temple scrubbed once a week and the outside free from bad odors, it becomes a place accessible to decent people at all times and at all hours.

This brief description is in all respects suggestive of what I would recommend were I to write a volume on this delicate subject. For if indeed we take into account the money expended in building vaults, the enormous prices paid for cleaning the same, the unhealthy effluvia arising therefrom and the *mines of wealth* thus neglected, it will be admitted, I think, that I have not over-estimated the loss to the people of the United States by this intolerable *vault system*.

Didactically speaking I would like to say in conclusion that there seems to be very few persons who study the "wondrous works of nature." They should remember that it is by no means necessary that we be great scientific philosophers. It is with *facts* we have to deal, and these are derived from experience. It is a *fact* then, that the more disagreeable

the smell or ammonia arising from decomposed matter, the more nutritious and stimulating it is to vegetation. Take, for example, the parings of horse hoofs found scattered about a blacksmith shop. Put these into a vessel and pour water over them. This water in time will become the most offensive of anything known in nature. Now, if this water be used judiciously, it is the most nourishing food, or drink rather, that can be given to flowering shrubs; resulting in crops of the most brilliant and *fragrant* flowers. And finally this again is most beautifully emblematical of *that decay*, which awaits these bodies of ours, in order that they may rise again triumphant and purified from the corruptions of the tomb.

THE ECLIPSE, ETC.

The eclipse seemed to absorb the attention of everybody this afternoon, so that little or nothing else was thought of or talked of. It passed away, however, just as other eclipses have done before, for thousands of years, and will again, perhaps, for thousands more to come. Much has been said in our daily and weekly papers about this eclipse and a very wide range of advertising has been given to it. Three-fourths of the farmers, however, obtained their knowledge of the time and circumstances through *patent medicine almanacs*. I have made no inquiries at the desks of either of our daily or weekly papers, but I venture to assert that not one farmer in four are regular subscribers to these papers.

Is there any wonder that three-fourths of them know little or

nothing of the political or outside world, and are just the right kind of tools adapted to the use of demagogues and political mountebanks. These people are excellent, good, honest, industrious men and women, in their way. They work, toil and sweat. They cannot afford to spare either time or money for the ordinary comforts of life. The most of the little change they have in their pockets comes from economy of butter and eggs, and the "little tea" and less sugar is for the most part procured in this way. But they still work on, and toil and sweat—they know their task is hard, but they cannot tell for their lives "what is the matter." Well, just two bushels of potatoes, or corn, or wheat would tell them all about it. No man can possibly tell what to do to correct an evil until he first "knows what's the matter." He would thus learn first of all that from labor and "mother earth" comes all the wealth of the world. Secondly, that all interests are connected one with the other and that what is "*one mans gain is another mans loss.*"

He would soon discover that thousand dollar suppers and fast horses are enjoyed for the most part by those only who with loyalty and patriotism on the lip are the most accomplished gamblers and confidence game political frauds the world ever saw.

Having seen this much he would also very soon find out by a very natural process of reasoning, that three-fourths of all his labor and toil and sweat and privation in life was a sacrifice at the shrine of *superior knowledge and sharp political practice.* By this time he would be willing to continue

his subscription and find out as speedily as possible the remedy for so monstrous a drag upon his own vital energies and that of his growing up family.

Having now acquired *knowledge*, which is great and powerful, whether for good or for evil, and therefore necessary to all, he would finally perceive that the farmer holds the balance of power in this world, and could if he would dictate terms to every other class, whether political or otherwise.

SOIL AGAIN.

Quite a difference of opinion is manifested on the part of some of the oldest and most experienced farmers. To sum up my own impressions, derived more especially from observation and reflection, this difference of opinion arises from the fact that there is in nature an almost infinite variety of causes, and hence the effects must be equally various. A good healthy soil must be composed and compounded of certain proportions of organic matter, all of which are more or less necessary according to the nature and requirements of the crop to be produced. A crop requiring one or more of these ingredients will certainly fail when there is an absence of them in the earth. The study for the farmer therefore, is to understand the nature and character of the land he cultivates, and treat it accordingly. When there is an absence of lime, for example, in the earth, and the crop he is about to commit to its nourishment requires, in a special manner, this ingredient, then lime will be the very best manure. So also in regard to all

other crops, some requiring salt, some muck, some this and some that, according to the characteristics or nature of the plant. Some lands have, by formation, a superabundance of vegetable mould. Analyze this and find out why it is "sour," so to speak, and supply that which is most needed to restore its equilibrium. Clay land, on the contrary, will take all the vegetable or stable manure you can well put upon it, because from its nature and formation it is greatly deficient in vegetable compound.

It has been frequently observed that the same kind of manure, continually applied to land, will, after a while, fail to have any good effect. Here we have again the evidence that something else is wanting besides that one, same, continued invariable mode of feeding land. I say feeding, and I use the term in its strict sense, for we must, as I said on a former occasion, feed our lands as we do our cows, every time we milk them. And to carry out this idea still further, as the health and appetite of the cow demands a change of food, so, also, does the earth require a rotation of crops and a change of nourishment.

These hints must suffice for the present, leaving the intelligent farmer something for himself to do in investigating and carrying out the subject practically for his greater interest and improvement.

P. S.—Just one word to the ladies in the country in regard to fashion. It is well known that since the Atlantic cable has been laid and those extensive clothes-lines along the railroads have been put up, we get the fashions from Paris about three hours before they are actually in vogue. This,

you perceive, while it gives us a decided advantage over all Europe, facilitates also those continual changes which occur every twenty-four hours, and which absorb all other considerations with our city belles.—Sometimes, however, there seems to be little misunderstandings which are hard to account for. Some, for example, have trails a yard long, with mop-cloth attached. Others again wear the "velocipede" costume, with the mop cloth on the Grecian bend—quite a contrast. Only two breadths is allowed in this latter skirt, so as to compel the wearer to observe a certain kind of short "quick step," which pre-eminently belongs to this style. Pin-cushions for bonnets are now the rage, with two beards of wild oats crossed at the top, and just as many yards of ribbon as circumstances will permit. The ribbon is the bonnet. I am indebted to a lady friend for these suggestions, having little knowledge of such things myself, except as I see them on the street. I thought you would like to hear something on this subject, if ever so little, knowing that the continued bad roads have prevented you from coming to town and making your own observations. Before investing in the "velocipede" tell the boys in the country who are also somewhat inclined to be fashionable, to experiment on a small scale at home by means of two wagon wheels, which can be easily arranged with the crank of the grindstone attached to the fore wheel and the ox yoke connecting the two so as to form one "harmonious whole." Be sure to start the critter down hill, as it always facilitates the advance of beginners and runs much easier down an inclined plane.

SICKNESS, SORROW AND DEATH

One would naturally suppose that when members of the human family become grievously afflicted with such misfortunes as are named above, all those upon whom they are dependent for help, medicine and the like, would make the expenses fall as light as possible upon such afflicted persons. It seems, however, that the very opposite of this considerate and humane rule of conduct universally obtains. The price of help is generally double. Medicines are kindly furnished at about 500 per cent. profit. Doctors seem to prescribe exclusively in the interests of drug stores, and the "funeral expenses," which are apt to follow, are all of them of the same heartless and exorbitant character. Every clerk in a dry goods store will very kindly, reverentially and even pathetically inform you that "mourning goods" are always higher in proportion than other goods, (why so?) and even the bit of crape to cover the hat-band has a hundred fold profit on it as the writer well knows from experience. He has had other experience also, and at the close of a long spell of sickness, wherein his robust constitution was too much for experimental doctorship, a small cart load of bottles and boxes of medicine was dumped into a sink hole, most of them but little changed from the original condition in which they came from the drug store.

Such things work great hardships, especially upon the poor. A strong case in point occurred the other day. A hard-working man was about to build himself a

small house in order that he might have a little home of his own and save rent. One of his children took sick and this misfortune in his family cost him so much for "doctor bills," "medicines" and "funeral expenses," that he was obliged to abandon the undertaking. He says that in case he himself should be taken seriously ill, his wife shall send him at once to St. Joseph's Hospital, in order that she and the children may have something to eat the day after the funeral. As he is not a beggar, he further says that he will have his widow pay the good Sisters what in conscience is right and reasonable, although they ask nothing for their services. He will take this course to avoid impositions and exorbitant bills for his widow to pay after he is laid at rest.

Connected with this subject is a very foolish and extravagant custom of burying the dead in a full suit of broadcloth or other expensive dress goods. Sixty years ago a modest shroud of white was considered more becoming and equally as respectful towards the dead. To dress a corpse with the view of making a favorable presentation in the world to come, smacks very much of carrying our worldliness beyond the grave and imitating the Indian's idea of a future state of existence. We believe in showing the very highest respect, veneration and love for those who have gone before us; and especially for those who are most deserving. But if the dead could speak, we opine that many a "grand funeral display," and many a laudatory inscription on a splendidly carved monument, would not be encouraged, sanctioned or sustained.

A SHIRK.

He is a laboring man or pretends to be. He is always prompt to draw his wages at the time agreed upon. He contracts to work ten hours a day in summer and eight hours in winter. He invariably begins late and quits early. He watches the boss if there is one, more than he does his work. He has an inventive genius for killing time. He goes often and sits long in the temple of Flora. He all at once discovers that he has lost a button, and he goes off hunting a string to keep his breeches up. He smokes his pipe continually and at least an hour each day is spent in attending to that indulgence. If working on a job with other men, he makes his influence felt by inducing them to shirk also.

At the close of the day the time spent in actual labor does not exceed one-half the time agreed upon, and this, added to the time lost through his influence upon others, will be a loss to his employer of three times more than if he had been paid to stay away. A shirk sometimes claims to be a christian, but his proper name is thief, because every dollar thus obtained is precisely the same as if stolen from the pocketbook of his employer.

MAMMON, BACHUS AND LIES.

In looking over the pages of ancient history we have before our eyes a continued panorama of the same exposition of facts and a constant repetition of the same causes and effects as to the rise and fall of nations, towns, kingdoms and despots. And it re-

quires no sharp-sighted vision nor astute comprehension to discover the fact that the three evil forces named at the head of this article have had the power, and still have, to bring about all the misery, wretchedness and woe with which the human race have ever been, and still are, afflicted. If "faith, hope and charity" are the "three cardinal virtues" among Christian denominations, then Mammon, Bachus and Lies are the three cardinal devils. And they all three work in harmony. If magnificent palaces are built by Mammon, it is only that Bachus and Lies may enter and feast therein. If cities, whose grandeur is almost beyond conception, have been the fruits of money making, it is only that their destruction may be the greater when these twin sisters of Mammon have taken possession. If men like Cæsar or Alexander have been deified because of their "heroism," so called, Bachus comes in for his share in their overthrow and destruction. It seems to be their business to elevate to the skies in order that the downfall may be the greater. And as to Lies, they are well represented by the word blindness. For what, after all, is this worldly infatuation and stifling of the nobler attributes of man but a darkened understanding. Falsehood is marked upon all of it and the "father of lies" is in it all.

And there were "philosophers" in those times, and they taught the virtues, although they were heathens. Yes, and there are philosophers now, and they teach the Christian virtues. But Mammon and Bachus and Lies are here just the same. Christianity is making a noble fight, and the

true and living God is widely known, worshiped and adored. But the "money-changers" and the "pharisees," and the "wine bibbers" and the "beer guzzlers" (sellers and makers) are still to be found in the Christian temples. Modern Cæsars and Alexanders, too, are not abhorred as so many human butchers, but worshipped as so many Christian heroes, and our little children are taught to respect and imitate them. Surely no one can deny that Paganism and Christianity are strangely mixed up together in this our day and generation. And it follows, therefore, that as "history repeats itself," future nations will read of our downfall as we read now of Sodom, Gomarrah, Nineveh, Babylon, Rome, Carthage, Athens, Memphis, Thebes, Jerusalem and a thousand others. Briefly, this is a very big subject embraced in a very small compass. Enough has been said, however, to cause the reader to reflect a moment, and that is all the writer aimed to do.

NUISANCES.

The mighty power of the press cannot be better employed than in pointing out evils or wrongs and suggesting remedies therefor. With our progress and advancement in many things, there are some evils which seem to have taken such a deep hold upon the habits of people, that they are continued from age to age, notwithstanding a moment's reflection will convince us of their wrong as well as folly. In fact, they may properly be called "nuisances," for that is precisely what they are. There are two of these nuisances which are of such gi-

gantic proportions and so direful in their consequences as to deserve special notice. These two are the dram shops and "privy vaults." The former may not have as bad an odor as the latter, but they are infinitely more injurious to the morals, if not to the health and senses of social life. We have already had our full say about them, and in this short article we propose to confine ourselves exclusively to the latter.

Some years ago we wrote a communication, published in this same paper, on this same subject. It found its way to the notice of a lady of this city, then residing in London. She wrote back that the River Thames was uncontaminated by the sewer system we have in this country, and that there are no such intolerable stench pools as the "privy vault." It is a shame and a scandal that our rivers here, with such beautiful, chaste and holy names as St. Joseph and St. Mary's, should be thus polluted and defiled. But it is the "vaults" about which we intend to speak more particularly. These are entirely uncalled for and "unnecessary," as we shall undertake to prove. We shall describe a "garden house" as it ought to be, and then the reader will see the point at once. We call the attention of the country "hotel keepers" in a special manner to this description.

In the first place, this house should be built large enough to contain a box or barrel of slacked lime, sawdust or sifted coal ashes. A small scoop shovel should also be there, and its use will readily suggest itself to everyone, young and old, who may have occasion to go there. Where it is so common now to have a "vault," the

ground should be level or a little raised by four or five inches of sawdust or other absorbents. Sawdust will be found to be the best. There are what may be called two stories to this little "temple of fame." It must be so built that you go up two or three steps to get into it. In the rear is a door, hung on hinges, reaching the whole length, with a hook to fasten it at the bottom. Of course, it must be where you can conveniently get at it. In cities it should be next to the alley. In the country next to the barn or stable yard.

Now for the sequel. It is right here that prompt and regular attention becomes absolutely necessary. It will not do to procrastinate. It is like that which calls it into being, a matter of life or death to neglect it. Not less than once a week it must be attended to. If each one has done his duty, and neglected nothing when visiting the place, the task, with a little more additional sawdust, will not be any more offensive than to dispose of two or three forks full of anything else from the stable or barnyard. In London a man does this for you, and even pays you for the privilege. His reward is found in the increase and productions of his land.

WHAT WE HAVE AT HOME.

We have at home salt, vinegar, pepper, mustard, rice, ginger, salaratus, cinnamon, nutmegs and not unfrequently lemons, prunes, dried apples and other fruits and vegetables. For a good, healthy, clean bath, the poor man need not go to watering places nor incur any expense whatever. Make himself a pair of coarse tow linen

mitten. Go into a private room, the cellar, barn or other outhouse with water, warm or cold, and a supply of the first named article, salt. A salt water bath taken in this way is equal to any sea bath and always cleaner than when using the tub or bath suits of every Tom, Dick or Harry. Salt water gargle is excellent for diseases of the throat, especially if salt and alum are dissolved in about equal proportions. It is also good for sore eyes and other inflammations.

Pure cider vinegar is a most salutary article in every family. Try it this hot weather for disturbances of the digestive organs. Dilute it with water, sweeten to the taste and with a little cinnamon added it will be found much more agreeable, equally as efficacious, and even more so than a doctor's prescription. In cases of cholera morbus, dysentery or the like, add to this a little pepper, ginger or mustard, and you will check the flow of vomiting before the doctor can be sent for.

Where the opposite condition of the system obtains, as in chronic constipation, you can manage the case yourself and even better than the doctor can; yes, and with far less suffering, distress or inconvenience, to say nothing of the expense. Regulate your diet according to circumstances. Rhubarb or "pie plant," so-called, is worth its weight in gold to such a person, which to one of the opposite habit, food more binding in its elements, like rice or milk, should be used. Of this everyone knows and ought to know, and if not, he soon will know, by giving the subject some reflection and attention. When death comes as he surely will, do as you may, let

us be prepared to meet him not as an enemy, but as a friend. If life be a gift of God, death cannot be a curse. If the beginning be a blessing the end cannot be a calamity. "I would not live always, I ask not to stay." And if, as is clearly evident, this life cannot be all there is of man with longings and aspirations far above what the world can give him, then, indeed, it would be a blessing to be separated from this "prison of clay," whenever it shall please Him who gives us death as well as life, and both of them divine gifts, which we too often fail to realize.

RIGHTS AND DUTIES OF WOMEN.

We had intended to leave "P. H." in his glory, to which, no doubt, he imagined himself entitled, and in silence rest our case in the hands of the reader. His allusion, however, in his former article to "Cardinal Gibbons" and now to "St. Thomas" "Nona Caird" and "Mr. Blair," added to his cowardice to attack the same views in the address of Bishop Spalding, at Notre Dame, Ind., has prompted this rejoinder. Unlike my learned critic, I shall not court the "smile" nor the "laugh" nor the sneer of my venerable "professors" to make up for the shortcomings of my logic. I could not, if I would, and I would not, if I could. The first Bishop of Vincennes, the first Bishop of Cincinnati, and the first Cardinal of the United States are now enjoying their eternal rest, and I would not disturb them. I never asked them for an endorsement even when living, because I re-

solved early in my life to "paddle my own canoe," and paddle it up stream at that. I have never in my life written or spoken a word under the shadow, suggestion or inspiration of any human being, be he whom he may; big or little, great or small. Unlike P. H., therefore, I do my own thinking, compose my own thoughts and ask no favors.—First, then, as to Cardinal Gibbons' last volume, to which P. H. makes allusion. It was loaned to me by a friend and I read it with great care. I would not read it again, if paid ten times over its retail price. There are some very good things in it, but the continual repetition and familiarity with which the reader is placed in regard to the third deadly sin is a blot upon its usefulness, which every one must acknowledge who is striving to live a pure and unsullied life. This criticism is surely my own, and I ask no one to indorse it. Neither do I ask anyone to read the book; but to those who have read it, I appeal for the truthfulness of what I have stated. As to what the Cardinal says in regard to women, there is not a word of it which conflicts with anything I have written on the subject in question, and I close, as far as that authority is concerned.

As to "St. Thomas" and "Theology" I wish to have as little to do with it as possible. Next to M. Ds. I think the quarrelsome and hair-split theories of D. Ds. are much to be regretted and do more harm than good. It is enough for me to know that Christ was God; that He established a Church, a divine institution for all mankind to live in and die in, no matter how ignorant they may be, and that He will require of us

a pure heart rather than a metaphysical thesis on abstract, theoretical questions.

In reference to Senator "Blair" I have to remind P. H. and the reader of what we had published in this paper January 6th and April 10th, and in the "Catholic Universe" July 30th last. Finally, as to "Mona Caird" to whom or to which or to whatever he, she or it may be, P. H. makes allusion, I am as ignorant as it is possible to be, having never before seen the words in print, nor since then cared enough about it to make further inquiry.

OBEDIENCE TO AUTHORITY

The good citizen bows with respectful submission to the constitution of the government under which he lives, as interpreted by the courts. With equal deference and respect he submits his private judgment to legislative enactments made in accordance with the provisions thereof. And even if these enactments are found to be in conflict with the constitution he is morally bound to obey them until repealed, unless they impose upon him obligations he cannot possibly fulfill. In no case does he assert or claim that he has the right to set up or plead his own "private judgment" of what the law is. He would be laughed at if he did. He is bound to submit his opinions, however conclusive in his way of thinking, to the constituted authorities. He may use all proper means to have obnoxious laws modified or repealed, but while they remain upon the statute book he is bound, even by the divine law, to submit to "the powers that be." Tyrants may oppress him, majorities may

domineer over him; he must abide his time till he can redress his grievances in the proper way. He has the "right of petition," the "freedom of the press" and the justice of his cause. Let him see that he does not "sleep upon his rights" and that what he complains of is not the fruits of his own neglect.

It therefore logically follows from what has been said that "Lynch Law," so-called, "higher law" than the constitution; "strikes" and their concomitants are all of them civil revolution, and those who participate in, or sympathize with them are guilty of constructive treason. For what else is "communism" and the like but a combination of men determined to carry out the doctrine of "private interpretation" or self constituted authority as to what the law ought to be or is in their estimation.

Litigants rightfully carry up their cases to the Supreme Court and its decisions are infallible as far as the parties are concerned, and therefore the contestants, on both sides, bow with respectful submission. Otherwise where would litigation end or have a beginning? Law, whether civil or divine; interpreted by each individual to suit himself and with no constituted authority to settle and determine its meaning or binding force is the modern "Pandora Box" of the times. The writer has been told more than once to read the Bible "without note or comment." Why, there is not a lawyer in this city or elsewhere, whose library does not consist in the main of "Reports," "Commentaries," etc.; and that man's name has but three or four letters in it who makes such a demand

and proclaims to the world, let every one's "private judgment" be the law unto him.

I respectfully dedicate the foregoing observations to certain parties who deem it "slavery" to submit our natural, fallible, human reason to a divinely constituted authority like Peter and his successors, who, though fallible and peccable men in themselves, are "*preserved from error*" in their interpretations of the divine law by virtue of a solemn covenant, "*Behold, I am with you all days even to the consummation of the world.*" Like the Chief Justice of the United States Court, when "ex cathedra," he declares, in the civil order; what is the law, so the Chief Justice or Head of Christ's Church on earth, proclaims to the entire Christian world, such is the law. There is no ambiguity or room for sophistry about this question of "infallibility" when understood. It is the only reasonable and logical solution of the whole Christian theory. Without it, the Church is a mere human institution, and the revealed law of God subject to the whims and caprices of every jackanape who takes a notion to start a religion of his own; or construe its meaning for the lowest and vilest purposes.

OUR NEIGHBOR.

Every man has a good and an evil spirit in him—a "good and a bad side," a right and a wrong side. Now the secret of success in all our dealings with one another if not to disturb the evil that is in us, but keep on the right side as long as it is possible to do so without a surrender of

honor and a reasonable forbearance. Men become tyrants by undue subserviency and adulation, and much contention and strife is engendered by stirring up the *evil* rather than a respectful appeal to the *good* that is in us.

THE GREAT TARIFF QUESTION.

The tariff, at best, is a deceptive scheme to avoid direct taxation. It involves the "ways and means" by which money may be forthcoming to provide for current expenses and "appropriations;" especially the latter. Its warmest friends must admit that this law ought to be so adjusted as to operate in favor of the necessities of life and against the luxuries or worse than foolish habits of the people to which so many are addicted. For example, all kinds of wholesome food, moderately expensive clothing and such articles as the average man in moderate circumstances must have for the necessary comforts of himself and family. On all such things the tariff should be light and not burdensome. On the other hand, silks, satins, fine goods and "princely livings," including all unnecessary things, such as "liquors and cigars," ought to pay a heavy tariff. This would encourage sobriety, economy and good citizenship, and would operate against extravagance, prodigality and licentiousness, and these objects should be primary with all our legislators, both state and national.

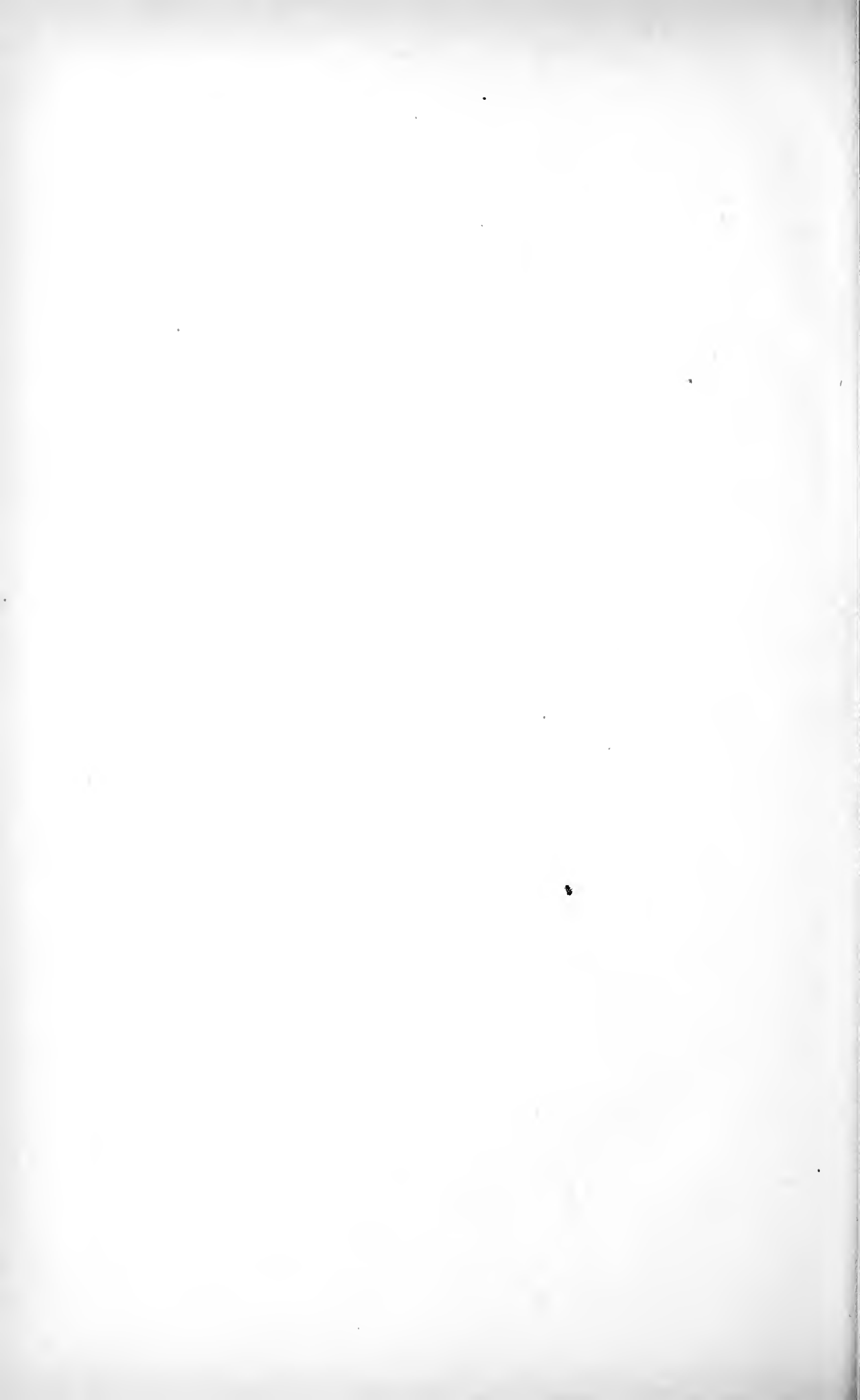
The foregoing is all there is to the question when "boiled down," and so we end.

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NUMBER FIVE

OF THIS SERIES

MISCELLANEOUS.

SEE FIRST PAGE

—OF—

NUMBER ONE.

FORT WAYNE IN 1844.

We arrived here on the 28th of June, 1844. No other way to get here then except by wagon road or canal boat. We came by the latter means of conveyance from Toledo, and during a "June freshet," when all the rivers of this section had spread out and covered the land so as to look like lakes. Mud on the tow-path was knee deep in places, and the same may be said of Columbia street, which was then the principal business street. We stopped at the "Washington Hall," corner of Columbia and Barr, a two-story frame structure kept by old Mr. Timmons. This "hotel" and an old brick house called the "Post" at or near the place where Ash's stove store is now, together with the "Orwick," afterwards the "Spencer House," opposite the Public Square on the west side were the only places where a square meal could be had. We will never forget the impression made on our mind and feelings at the sight of Mr. Comparet's brick house, as we first got a glimpse of it from the canal boat at Wine's Mill. After passing through a desert of waters, woods and wilderness, and having the blues beyond all measure, joy filled our heart that we had at last reached the promised land. But our joy was of short duration. In a day or two we were taken down with billious fever, and Dr. Beecher gave us such a dose of "calomel and jallap" that we began to wonder after all if the Irishman was not right who said

that the "medicine was worse than the disease." We recovered, however, as you may see, but we never have been able to divest our mind of the impression that this Dr. Beecher was in some way related to the Rev. Henry Ward B., of cholic notoriety. Besides the Comparet brick house, which had just been built, there were two or three others, the one at the corner of Clinton and Main streets now as then occupied as a bank, was the most pretentious. The rest were all wooden structures, mostly one story, and strung along Columbia street, principally on the north side. Townley's "green front," somewhere about the place where the Newspaper Union does business, was considered the principal store.

We forgot to mention the brick house of Dr. Thompson on East Berry street, opposite Judge Carson's fine residence, which was then and is yet a standing landmark. The Dr. was a prominent man at that time, as was also Samuel Hanna, Jesse L. Williams and others in the old Whig party. The Dr. ran for Congress against Andy Kennedy, and the contest was very warm, as was the weather also. We remember well the joint discussion between them in the old court house on the southeast corner of the public square. Kennedy was too much for the Dr., and it was said that the labors of the canvass hastened the death of the doctor. He had many warm friends, and was highly respected.

Kennedy did not long survive him, and his political triumph was of short duration.

Calhoun street was then called the Piqua road, and nearly all the land west of it was or had been but a short time before a corn field. So late as 1858 we pastured our cows over the "commons" where "Broadway" is now, and it was then called the Bluffton road. The surface of the ground was at that time well marked by the corn hills. We gathered many a dish of mushrooms where now are fine residences and business blocks of houses. This subject will be continued. In our next, we will have something to say about the old Fort, the Block House, the Court House, the old log jail at the southwest corner of the Court House square, and Silas Doty, who was then the principal occupant thereof, besides other antiquated things of interest to the modern reader.

FORT WAYNE IN 1844—No. 2.

We write entirely from memory. We kept no memorandum, and it may be that we are not always accurate as to the time, but we think the facts will be found substantially as we relate them. We see in our mind's eye the old "Block House" or "Fort House," with part of the picket fence and sheds surrounding it just as plain as if but yesterday. What a pity no photograph was then taken of it. At least we do not remember of seeing any picture of it. Had we to do over again we would have taken a pencil sketch of it ourselves. Mr. Donovan with his little family, Tim, Mich. and Ellen, were its occupants. The children (excuse me for calling them such, for we forget that so

long a time has elapsed) have a comfortable home right on the line, and not more than a rod or two from the spot where they were born. In fact, I believe that all three were born in the Fort House, and for that reason, are entitled to more than ordinary consideration. All that remains now is the little strip of ground on the bluff east of the Donovan residence, and on which there should be a monument, commemorating the heroic events of our early history. It is now about thirty years since the logs were sawed up into strips for walking canes, and have been scattered all over the world. The next land mark of importance was the log jail at the southwest corner of the public square. It was a primitive structure, and would be laughed at by such fellows as Butler, or the James boys in these days of burglar proof locks and the like. Silas Doty was then in the prime of life, and was frequently the occupant of this antiquated prison. He was a shoemaker by trade, and we could often see him and hear him hammering away at his bench. Whatever may be said of him as a horse thief or other bad things, he was not ashamed to work, and he made more than one pair of boots while spending his time in jail. Right here we refer our readers to the article on CONVICT LABOR, as applicable and appropriate. Before this time there was an old two-story frame house with a cupola in the center of the roof, and situated in the center of the square, and called the Court House. It was taken down in or about the year 1845 or 1846, by Mr. Griswold, the step-father of Mr. Louis Peltier, then, as now, the leading undertaker. The

manner in which the roof was made to fall by its own law of gravitation, while the hole caused by the removal of the cupola, left just room enough for Mr. G. to escape from being dragged to the ground and crushed to death, was an episode in the history of that time that only Mr. Peltier himself can adequately describe. Ask him to tell you all about it.

Where the Aveline House now stands there was another old frame structure, and where the postoffice and Foster block now grace Court street, that piece of ground was wild, and grown all over with "dog-fennel and jimson weed." Mr. King's blacksmith shop was a prominent object, where the no less distinguished mark of civilization, the calaboose, is now so publicly known. Another blacksmith shop graced the northeast corner of Calhoun and Main streets, where the cigar store and saloon and "loafers' corner," as it is now called, leads the mind to doubt whether much improvement has been made at that point. This corner was afterwards used as a retail grocery by B. Trentman, the father of A. C., and was the infant store, which has since become the gigantic wholesale house of A. C. Trentman & Co.

Where the Hamilton Bank and Root & Co.'s New York store now grace Calhoun street, on the west side of the public square, was Peltier's undertaking establishment, and belonged to an old bachelor by the name of Wilcox, with whom Mr. Peltier learned his trade, and at one time, it was said, had made a conveyance of it to Mr. Peltier. Peltier had not the advantages of an education in his younger days, and it is thought that some disclosures may happen

in the future that will give to his heirs all that fine estate. When George Miller started the small frame grocery store at the corner of Berry and Calhoun, where is now the McDougal block, he was called crazy, to think of drawing custom out of town, and away from Columbia street, as stated before, being then considered the whole town.

North of the public square were a few small frame shanties, and where the Union block is now, there was an old frame house surrounded with a grove of black locuts trees. North of this again, where F. P. Randall's office, etc., are located, was the residence of Mr. Bequette, whose principal business was manufacturing ear-bobs, etc., for the Miami "belles" of those days. Mr. Bequette was also the owner of ten acres of land south of the old Brackenridge homestead, on Calhoun street, which was offered to the writer, in 1850 for \$600. The same lands with the improvements therein are now worth more than that many thousands. We did not buy it because we thought it too dear. Many others thought the same thing. It was a swamp for the most part, and no railroad had then even been mooted. Mr. Brackenridge's house was then away out of town, and there was no improvement on this ten acres except a small blacksmith shop. Now don't get incredulous about there being so many blacksmith shops. You know that taverns and blacksmith shops are the pioneers of all western towns. Besides that, we have to astonish you still more when we tell you as a fact that at that very time we shot quails and rabbits at the very spot on Calhoun street where now loom

up to the skies in all their beauty and proportions the Library Hall, Cathedral, Bishop's house and the female Academy of the good Sisters of Providence. But we must stop for the present. We will continue the subject next week, and will have something to say about other portions of our wonderful little "one horse" town in 1844, and also the no less wonderful characteristics of some of its pioneer people.

FORT WAYNE IN 1844, NO. 3.

The only wheat field we remember of seeing in the heart of what is now the city, was the one north of the residence of Mr. Brackenridge, of which we have made mention. No finer wheat ever grew than that between Douglas avenue and Brackenridge street. We remember, as if but yesterday, how it waved in the breeze, and how exceptionally clean and free from every kind of weed or shrub. Further south of this point was just like the roads and farm houses are now ten miles from the city. All the land east of what is now called Lafayette street was a common, or partly farm lands. Where the Lutheran College now shows up piles of buildings, all was simply commons, or fields of wheat and corn. Fletcher's brick yard was a noted land mark, and he himself the principal brickmaker for many years after.

On the north of town there was but two or three small houses between the canal and Rudisill's mill. Still further north on the feeder canal was the farm of Adam Rudisill, and north again of that the celebrated peach orchard of Mr. Derome. Speaking of peaches, we remember well of seeing

them sold on the streets about that time at 12½ cents per bushel. Apple trees, mostly seedlings, had been introduced by one "Johnny Appleseed," (real name was Chapman) and not many years after, we had an abundance of that kind of fruit. He carried the seeds in his leather saddle bags, and distributed them with a liberal hand. He also cleared and scratched a piece of land here and there, surrounded it with a fence, and thus provided the farmers with infant nurseries and fruit trees for their future orchards. Some of the fruits introduced in this way proved to be of excellent quality. Mr. Notestine up the St. Joe river, had a few of these trees that bore a fruit superior in flavor to anything we have ever tasted in the line of grafted fruit. The trees, we understand, are still vigorous and bearing large crops.

On the west, besides what we have described, Mr. Rockhill had started an orchard of grafted fruit between the river and the canal not far from the place where the Hoffman saw mill is now located, and not far from that place, Hugh McCulloch, now secretary of the United States treasury, also planted a fine orchard. What is now called Nebraska was then a commons, except the tannery of Jacob Fry, and his residence. A short distance beyond, and not far east from the present residence of John Orff was the "change bridge." Here the water from the feeder entered the Wabash canal, and here we have a fact to relate that seems not to have been mentioned by any one except ourself some years ago when writing a short article on a similar subject.

Standing on this bridge, we cast a piece of wood on the west side of the bridge, and one on the east side into the canal. If undisturbed, the one floated to the Gulf of Mexico, and the other to the Gulf of St. Lawrence. They then found their way to the Gulf stream, and on the coast of Greenland "met and embraced," as do long separated friends. It is well known that the natives there make a traffic of such drift, and these pieces of wood may to-day constitute a part of the furniture of some grandee. Who knows? Yes, Fort Wayne is the "Summit City," because it is the highest point between the two geographical points mentioned. She has another mark upon her brow which sparkles like a Christian jewel. She is situated at the confluence of the St. Mary's with the St. Joseph's River. These names indicate that Catholic missionaries were here among the Indians and others, looking after their spiritual well being, and gave names thereto, same as at St. Louis, St. Paul, St. Lawrence, St. Augustine, San Antonio, San Francisco, and, indeed, all over this favored land.

The citizens of that time, and best remembered by us, are reposing in the sleep that has no waking. We call to mind Gov. Bigger, Samuel Hanna, Jas. W. Borden, (in office for forty years) Henry Cooper, Moses Jenkinson, G. W. Wood, Jno. W. Dawson, J. B. Dubois, Robt. Hood, J. P., Esquire Noel, Charley Wells and brother, Robt. W. Townley, Jacob Fry, Samuel Edsall and brothers, Joseph and William, Francis Compaet, Henry R. Colerick, Zenos Henderson, W. G. Ewing and brother, Wm. Iba, Benj. Tower,

Jos. Sinclair, Dr. Thompson, Dr. Sturgis, Dr. Beecher, Robt. Brackenridge, Allen Hamilton, F. D. Laselle, Martin Griggs, B. Trentman, Michael Hedekin, William Rockhill, James Storey and others.

Those having the most striking peculiarities were Esquire Dubois, Lawyer Cooper, Matthew Griggs, Z. Henderson, B. Tower, Judge Borden and Moses Jenkinson. The first, for his wonderful flow of anecdotes—the second for wit and sharp repartee—third, for the ingenuity by which he managed his tobacco box—fourth, by the dream among other things which he once had about W. G. Ewing, and the other Indian traders round about—fifth, for his supply of gas in advance of the present system—sixth, the man that had no equal as a conversationalist and officeholder—and the last, for a penmanship that never before, nor since the foundation of the world, will or can be equaled or counterfeited; because very often when "cold," he himself had no knowledge whatever whether it were Egyptian hieroglyphics or something else.

Those who survive (and we wish them all a happy New Year) are Jesse L. Williams and wife, Mrs. Suttonfield (now in her 92d year), O. W. Jefferds, Rev. Father Benoit, Dr. Sehler, Robert Lowry, Morris Cody, Cha's. and Morgan French, M. Barbour, W. Chamberlain, David H. Colerick, F. P. Randall, O. P. Morgan, Ira Rupert, Dr. Smith, Thos. Lowe, B. Reekers, Jacob Kline and others.

We have a great mind to continue this subject beyond 1844, and show how our city has gone all wrong in regard to many things it should have done, and others which it should have left

undone. But then, as we said in our New Year's article, the past is gone forever, and all it is worth to us is as a lesson to profit by in the future. It would really do no good to expose the past only as a warning to those who shape the future. We have lost the city park, the fair grounds, the old Fort, and we built waterworks without knowing whence we were to get a supply of water. And in doing so, we also came very near getting saddled upon us the dirty old canal ditch by the leader of the same dirty scheme which led the city into a bonded debt by which he and some other honorable gentlemen can nurse their gouty feet at the fireside this winter and clip their coupons. But all these things sink into insignificance compared to the total blindness of the city not to purchase the Wabash canal. Really, it is all we can do to hold fast and not use some very hard words in this direction. We remember well at the time how we felt like going out into the street and crying fire as a substitute for expressing our indignation, no other means being then at our command) and now it is too late to do any good. No, our city fathers have nothing to boast of, and much to be ashamed of in looking over the past forty years of our municipal history. We had geographical position and abundant resources, which if properly handled, would have made us to-day the largest and most beautiful city in the state. What we are is rather in spite of circumstances than by wise management.

It is certainly no credit to the Democratic party that during all this time the affairs of the city and county have been for the most part under its control. In fact it

may be truthfully said that a few of the leaders of that party whom the people by their votes have nursed into notoriety from nothingness have been through motives of personal aggrandisement and pure "cussedness," the very worst enemies this city and county have ever had.



FORT WAYNE FROM A CATHOLIC STANDPOINT.

When the geography and history of Asia, a hundred years hence, will be placed before the student, they will confirm what has already been proved to be true, in regard to other nations which have been reclaimed from barbarism, namely: that the Catholic Church, with her saintly missionaries, have been foremost in the great work of christianizing and civilizing the world.

Starting from Jerusalem, the Apostles of Christ preached the gospel of the new law, and spread the tidings of salvation to all nations. Peter, the head of the Apostles, to whom it was given in a special manner to "feed my lambs"—the vicar of Christ on earth—the "rock" against which the gates of hell should not prevail, established his chair in the city of Rome. From it, as the center, has gone forth to all points of the compass faithful successors of Peter, who, for almost 2,000 years have followed like him in the footsteps of their divine Master. They have led the way and have been the pioneers in civilization everywhere. America is no exception. While, the Puritan fathers, so called, were providing themselves with homes and their comforts

along the shores of the Atlantic, the Catholic missionaries were pushing their conquests inward among the savage tribes of the wilderness. Catholics discovered the continent; Catholics redeemed it from barbarism, and Catholic names of Saints are dotted like stars all over the map of America. With breviare in one hand and the cross in the other, they went forth to gain souls to Christ. How successful they have been, is chiseled upon the monuments of the dead and honored in the apostolic character of the living. As an illustration of both, I may name but one of each—Marquette, of the past and De Smet, of the present. A simple allusion to these names is sufficient for the intelligent reader. Many a mountain, promontory, bay, cape, city and river attest, by their names, the advance of these brave and holy men. Our own geographical position—the confluence of the St. Joseph with the St. Mary's, is but another evidence of this truth. Long before Gen. Wayne had established his headquarters at the old block-house, which afterwards was the home of several Catholic families. Catholic missionaries had passed this way on their journey through the wilderness. The first settlers here were French Catholics, from Canada, and the missionaries here, as in most other lands, were French, also. The first Mass was celebrated in a log house, at or about the place where C. Orff or B. Trentman now reside. This house was not occupied at the time and was fitted up for the occasion. It afterwards was the home of Mr. Scott, the father-in-law of the lamented Dr. Thompson, a man, like most of the first

settlers, of exalted character and integrity.

At this first Mass many children, as well Indians as French, were regenerated in holy waters of baptism and became "heirs of Heaven and joint heirs with Christ." The Indians so revered the "black gown" that whenever he passed they would prostrate themselves before him with the most profound reverence. This was no idolatrous worship taught them by the priest, nor by the example of Catholics, but seemed to be a natural instinct flowing spontaneously from a nature which, in its wildest state, has a great reverence for authority. The priest who officiated on this occasion was Father Renaud. It was not long after this when Father Badin, whose name and fame is identified with Western history, secured by purchase, the beautiful site where the magnificent Cathedral, Sisters' School, Bishops' house, boys' school and Pastoral residence are now established.—

The place was then out of town, and the resort of rabbits and other wild animals. The writer of these lines has frequently gone hunting over the very ground which is now at or near the heart of the city. It was Father Badin, also, who secured the beautiful location of Notre Dame College, near South Bend, and like all good and holy missionaries, gave all and left all for the good of religion. As soon as the ground was purchased, arrangements were made for the erection of a church, which, in those days, was a big undertaking. This accomplished, several priests were stationed here, from time to time, until finally, about the year 1840, and after the State had become an

Episcopal See under the authority of the sainted Brute, first Bishop of Vincennes, our present pastor, Father Benoit, became a permanent institution here. I use the term in its true sense, for one has but to open his eyes to be convinced of the truth of what I say, not to speak of innumerable enterprises wherein individuals have been benefitted by his advice and sound judgment. But it is always a difficult, as well as delicate task, to speak of the living. I leave it to an abler pen than mine to do justice to his memory, when, after a long and useful life he shall have been gathered to his fathers.

It is now about fifteen years since Father Badin, who must be regarded as the Father DeSmet, of Indiana, Michigan and Kentucky, visited Fort Wayne for the last time. Being the first Catholic priest ordained in the United States, and the first to assume spiritual jurisdiction this side the Alleghenies, his long life of hardships and toil added to his old age, had made inroads upon his mind and body. He carried about him the wreck only of what had been a truly great and remarkable man. No one of his day had a readier wit, and no one had any business to cross swords with him in argument. They were just as certain to get the worst of it as to attempt it.

Passing down street one day with him and Father Benoit, we met Peter P. Bailey, Esq., near the corner of Clinton and Barr streets. Upon being introduced to Mr. Bailey, and learning his given name to be *Peter*, Father Badin spoke very confidently of having baptised him. Mr. Bailey, with that suaviter modo so finely

developed in the man, undertook to correct the old gentleman of his mistake. But Father Badin insisted that if he had not baptised him he had better attend to it at once, as no *Peter* could ever be saved outside the Apostolic Church. Passing along a little further, the old man suddenly stopped, and looking up at the Presbyterian Church, on the opposite corner, he remarked, with a little mischief in the corner of his eye: "Ah, I see you have got a fine *court house* now. When was it built," etc., etc. Father Badin had a fine conception of architectural design and finish, especially in relation to whatever belonged to churches, as in contrast with buildings for other purposes than those of divine worship. He died not long after this at Cincinnati, where his body now reposes, and his good spirit, I trust, is watching over all whom he baptised. It is to be regretted, however, that many of those for whom he so faithfully ministered, and whose parents were truly good and pious men and women, are not following in the footsteps of their holy and saintly mothers. How a *Catholic* can leave his church is strange indeed, when we reflect that he possess not only all that others do who are outside of it; but infinitely more besides.

It is unnecessary to speak further on this subject. Besides the Cathedral there are now two other Catholic churches in the city, and another to be erected south of the railroad this season. Our worthy bishop is busy day and night. Churches, school houses and benevolent institutions for orphans and others, are springing up all over the diocese. Only the other day the Rockhill House was pur-

chased with the view of converting it into another house for the afflicted. Thus it is that "charity" after all is the crown and the glory of the super-structure "hope," which has for its foundation the "rock of ages" that imperishable "faith," without which it is impossible to please "God," and with which all are happily blessed who "seek," "find" and profit by its graces.

MY FIRST NIGHT AT COLLEGE.

Some years ago, three articles appeared in the Catholic Universe entitled "Reminiscences of old St. Mary's College, Emmitsburg, Md., from the year 1815 to 1835." Many incidents had to be omitted in these papers in order to bring them within the scope of a weekly journal. Among these was the foregoing, and it struck me at once on receiving the *Alma*, accompanied with an honored invitation far beyond my deserts, to contribute something for its readers, that a short communication under the above heading might be of some interest to the "college boys" of St. Meinrad, if not to the older heads. Approaching my seventy-eighth birthday, every step I take increases my affection for youth, and brings me nearer and nearer to them—so much so, indeed, that if circumstances permitted, I would be most happy in daily communication with them and imparting the experience and reflections of a long and varied life.

Yes, it is just sixty-three years ago, but I remember it as of yesterday. My mother had everything prepared and in good or-

der. Whatever needed patching, mending or darning had been attended to, and some new clothes had been added to my wants, especially a new suit for Sundays. My parents were not rich and had to make sacrifices for their children. The edict had even then gone forth, "a fool for luck and a poor man for children." Catherine, Agnes and Josephine were the names of the girls, and John, William, Joseph; Ambrose, Stanislaus, Anslem, Jerome, Francis and Simon Peter were the names of the boys. The last was baptized by Father Brute (afterwards Bishop of Vincennes) and as my mother had already gone largely into the "Calendar of saints" she left the choice to Father Brute who gave it his own name, Simon Peter—Barjona I believe was not added. None of us children were fed on cow's milk in our infancy and when I read for the first time about the "milky way" I was forcibly reminded of Simon Peter taking his breakfast.

But I must get back to my subject. Among other articles of wearing apparel was a large red "comforter." They were at that time all the rage. Mine was striped like colors in the rainbow but that which predominated was a beautiful scarlet and very showy. If I had it to do over again I'd have it as black as Erebus or none at all. As it was, it tickled the boys almost to death and they "went for it" as the sequel will abundantly show. After evening prayers were over we were marched into the dormitory in the strictest order and silence. It was a large hall containing about one hundred single beds arranged in rows, and like so many white ghosts. Every boy was

obliged to put his clothes at the foot of his bed. Dim lights were kept burning all night but they were sufficiently bright to guide a person all over the hall. Besides that, a prefect slept at each corner and the slightest noise or whisper was against the rule. Of course I did not sleep much. Away from "home," which, however "humble," is the sweetest spot on earth as in heaven, I was continually thinking about my mother. I heard considerable snoring, but as that was not included in the edict of silence, it may and it may not have been strictly legitimate. Still, I must have slept some, for when the bell-tap came in the morning I was startled from a dream somewhat mixed in its outlining. Five minutes for dressing and then march to the wash room, not a word or a whisper permitted. In looking for my clothes not a vestige could be found. I was not only frightened, but extremely mortified. I stood there as a fit subject for *Puck* or *Judge*, or some other caricaturist, and by no means presentable to the court of St. James or any other court. Seeing my predicament the prefect deputized one of the boys to assist me in my dilemma, and as I was not in a good condition to travel just then in search after my clothes, he was obliged to do that for me. One thing struck me as being very strange. It was the wonderful *alacrity* with which he found them. He seemed to know by *instinct* where every piece was hidden. The "round about" or "wammus," as it was called (in those days boys and girls did not dress like men and women), was found under the bed of one of the prefects. It was he that

snored the loudest. My cap was under another bed, the notes of which were somewhat less sonorous. The legs of my "trousers" were tied, retied and double and treble tied together, so that they were in a condition the doctors would call a severe case of "compound fracture," had they been human legs. My vest was drawn in and out the arm holes and finally into a lump resembling a foot ball. These were found at one end of the porch, which extended the whole length of the college, and shoes at the other end. But how about my beautiful "comforter?" Well, it had been tied into a knot which in after life reminded me of the striking similarity between it and the one Alexander cut with his sword. It was thrown out of the window that night and next day was picked up by one of the "boys." I survived it all and a few years afterwards succeeded in demonstrating many difficult propositions in Euclid's geometry, but throughout all my college days and up to this moment I cannot exactly understand how it was all done.

I hope no "mischievous boy" will draw any *suggestions* from this story by which he may be prompted to do such a naughty thing. I wish to inculcate a lesson just the opposite. True young *gentlemen*, such as I know are at St. Meinrad, will always vie with one another in making the advent of a stranger as pleasant and happy as possible, and at all times strive to dwell together in peace, harmony and brotherly love. I beg the honor of remaining their devoted friend.

REMINISCENCES OF OLD MT. ST. MARY'S COLLEGE.

Toward the close of a former communication to which this is a sort of addenda, and the last, there occurred "a half and half" German and English expression which calls to mind another which has a striking resemblance to it. Latin, Greek, French, Spanish and English had always been taught in the college, but German was introduced at a later period. One day there arrived fresh from the fatherland a "gentleman and a scholar" whose name was Beleka. I am not sure that I spell his name correctly. He was certainly one of the very finest specimens of a first class Teuton, both physically and intellectually. When smoking his long pipe he might have been sketched by an artist as one who had come across the ocean in the "goot frau," described by Washington Irving. He had a large well formed head, round face, nose inclined toward a "latitudinarian construction," and small eyes set a little back so as to be almost concealed when laughing, which, to our great joy, was of frequent occurrence. It was his exuberant flow of good humor that reminds one of the expression, "laugh and grow fat." I said that this was all to our great joy, and the more so because, at the very time, we were presided over by a "prefect" who was never known to smile, but whose dark sombre visage made the cold chills run down our backs. In fact one solid square look from him made us feel guilty, whether we had done any mischief or not. I refrain from giving his name, because he afterwards became a Bishop, noted for his kindness of heart; zealous, pious humble and as unpretentious

as a child. But when perfect, at the time referred to, he was exactly as I have stated, and the extreme "north pole," so to speak, to the warm good nature of Prof. Beleka.

Of course the boys, full of life and fun, naturally leaned towards that which would afford them the more pleasure. The professor was always glad to see us and talk to us in order to overcome, as soon as possible, the only obstacle there was in the way of opening a class of German scholars; namely, that he could not speak a word of English, nor we, a word of German. O, yes, there were a few words, such as father, mother, bread, milk and butter, which, like Luther in his translation of the Bible were too plain to be altered or tampered with, and were also retained and enabled the professor and ourselves to understand each other tolerably well. Then again we were at that time learning Latin and Greek, and as there are so many words in the English language derived from them, and the professor being an excellent classical scholar, we managed to make the following arrangements: The professor was to form a class of about a dozen scholars and we agreed with him that we would always address him in the German and he us in the English language. You may be sure that the blunders we made, on both sides, often caused convulsions of laughter. That the reader may form anything like a correct idea of the fun, he must conjure up in his mind the professor's jolly face from which, even when in repose, there beamed an expression which meant to say that a very small word would be sufficient to start the whole machine in motion. In other words when he laughed, he

laughed all over, and it didn't take much to start him. You must not for a moment think that in this respect he was somewhat silly. Not a bit of it. He was a compound of learning and jolly good nature. This was evidenced in his fat, ruddy face showing a superabundance of that "vital fluid" which like a volcano, will sometimes have an outlet. With the latter it is at the top of a high mountain, and in the former place it is at the nose. So it happened one day that the professor had a bleeding of that useful "organ;" but unknown to myself and another boy, we called at that unfortunate moment to pay him our respects. We knocked at his door and he seemed reluctant about letting us in, but at last he opened it rather cautiously, holding a wet towel to his nose with which he had been vainly trying to stop the flow. Forgetting to salute him, seeing the stains of blood on the napkin and in the wash bowl, we cried out, *was fault, was fault, mine Hare Prof. Beleka?* Holding the towel still to his nose and with a mischievous twinkle in his eyes he slowly responded. "*Oh mineleberjung gentlemen, olvays. olvays, mine gnahze blude.*"

On one of our recreation days, which consisted very often of long walks, we stopped at a farm house north from the college, where there lived a German farmer who had come across the line from Pennsylvania, which was not far distant, and had settled there. He was known by all his neighbors as a very stingy man. I remember his name very well, but would rather not mention it on account of what is to follow. We went in to get a drink of water, but more out of curiosity than

anything else. We came upon him rather unexpectedly, and before he saw us he was heard to call out to one of his daughters, "*Katie, Katie, dit you find dat cent yit.*"

At the time we are speaking of, Maryland was a slave state, but there were quite a number of free negroes living in that neighborhood. One of them I remember very well. His name was Nace Ridout. He used to go about the country and thrash the grain for the farmers with a "flail." Poor Nace had an impediment in his speech, or in other words he stuttered. Dr. Shorb, who was the college physician and practiced all around that neighborhood, was called to attend a patient in Nace's family. Meeting him next day in the presence of some of the boys the doctor inquired whether the medicine had operated. Not understanding exactly the meaning of the last word, the doctor, seeing his embarrassment, asked him if the person was still so costive. "*Oh, y—y—yes, Doctor, w—w—wery costly; it c—c—costs me a h—h—half dollar every day.*"

Of course the reader must understand that boys are only too free to tell these funny things, and while they may seem to be trifling in themselves, they constitute, after all, a sort of filling up of the waste places in human life. Here, perhaps, is now the best place for me to say that it was by request I have given some of the more amusing and lighter incidents, and indeed less grave and sombre than was found in my first article.

Crabb's mill, on Thomas creek, a branch of the Monocacy, was a noted land, or rather water mark, besides the road leading to Em-

mittsburg, and but a very short distance from St. Joseph's great mother-house of the Sisters of Charity. Along this creek and sometimes on the banks of the Monocacy is where we occasionally went fishing. Eels and suckers were the principal fish we caught. In my after life the "suckers" sometimes caught me. But of such is our lives and of such, perhaps, will be the lives of people a thousand years hence.

This being my third and last attempt to describe some of the reminiscences of old Mt. St. Mary's which, perhaps, after all, are of no value except for their antiquity, and of no interest either unless to the few who may survive those times, I again ask the indulgence of the reader while I make a few closing remarks which are of the deepest and most profound interest to all. I briefly alluded at the close of my first article, to the "Apostleship of the laity," and the wide field that is open to them. A few years ago the great man Evarts, the Senator from the great State of New York, on a visit to New Orleans at that time, was one day passing a Catholic church in the city and he stepped in, (only through motives of idle curiosity, of course,) but what do you suppose he saw, as stated in his own exact words. "I saw there," said he, "Sisters of Charity saying Mass in the afternoon." Nor is this man by any means an isolated case or an exception to the rule. There are thousands of learned gentlemen as profoundly ignorant as he is of the doctrines and teachings of the Catholic Church, although that Church is identified with all the important epochs in the history of the world for 2,000 years. Politically they

are ready to condemn what religiously they "know nothing" about, and, therefore, remain in ignorance as to the objections Catholics make to the state school system. They do not seem to realize that what we call the state, if personified, is nothing more than a protector, a policeman, so to speak, and by no means a pedagogue.

True the state has to provide for the helpless and the destitute; but it does all that in the spirit of humanity, not religion; for under our political system the state is not known to have any religion herself, but to protect and deal with all religions alike.

If, then, education be "the physical, the moral, the intellectual and the religious training of the child from infancy to manhood," is it not the absolute duty of the state to keep her hands off, instead of interfering with it, except as protecting and dealing with all schools alike, the same precisely as she is supposed to do in regard to all the different denominations of religion. Least of all should the "common school" in the "elementary branches" as named by the fathers of the system, be transformed into the highest grade of classical, philosophical, historical and even ornamental acquirements. All this is a flagrant departure from the principles laid down in the great Magna Charte, our bill of rights, and the declaration of American independence, from which our Constitution is derived and upon which it is predicated. Here is a task for laymen in the political order which they have sadly neglected.

Another great work to be performed, and to which we have

neither time nor space, except only to mention, is the overthrow of that terrible monster the intoxicating drink habit. To me there is but one side of this question and that is the sober side. That which is all harm and no possible good when used as a beverage, always stimulating to the baser passions of man and always an occasion of sin and scandal; always craving for more when once indulged in and never giving back to its victims anything but misery, woe, desolation and death—away with it we say—it has no rights and the words “sumptuary legislation,” or “man’s personal liberty” are all of them the language of the slums and the dram shops. The absolute prohibition of its manufacture, sale, use as a beverage, transportation, exportation or importation, is the whole length we go on the subject.

One other point and we close. Two hundred and fifty million Catholics in the world could safely be said to furnish fifty million stalwart laymen who long since should have restored to the Church that of which it has been robbed and to which it has as good a title as I have to the pen with which I write these lines. All it needs is union, harmony and a concert of action. Under similar circumstances there is not a father in the whole world with a family of grown up sons, who would stand by and see the father dispossessed of a farm and a homestead handed down to him by a chain of title reaching back 1,000 years. Let us all remember that apathy is death to any cause and that to struggle against oppression and wrong, be it where it may, is the noblest work of man, as man himself is the noblest work of God.

REMINISCENCES OF OLD MT. ST MARY’S COL- LEGE

A few years ago the writer was honored by the publication of an article with the above heading in the Baltimore Mirror and afterward reproduced in the Cleveland Universe. The subject was by no means exhausted and I promised myself and others that at some future day I would try and make some amends for its shortcomings, however feeble they might be. But so few, indeed, now remain to whom the things about to be mentioned will be at all interesting, that I am almost deterred from undertaking the task. Indeed it seems to me as if it were talking to the dead. Dubois, Hughes, Brute, Flaught, Garry, Jamison, Butler, Corry, McCloskey, Young, Purcell, Collins, Quinn, Smith, Sourin, Hitzelberger, Whelan, Xaupi, Parsons, Gartland, Pise, all, all gone to their eternal rest and only one in Brooklyn, one in Cincinnati and one in Louisville as far as I know are yet remaining. There may be others, but I do not think at this moment of only those three.

Well, to them I will address myself in a friendly little chat, and the more so because the last two and myself were boys together and sat side by side in the school room. Besides that, we, too, are hastening on toward the sunset of life, and the time is growing short when we, like the others, will be no more on earth forever. As stated in all such cases, I write entirely from memory, and have no data to go by except the recollection of boyhood days which are to most people bright and vivid. The

reader, therefore, need not expect much order as to the times and places referred to. I think it was in the year 1827 or 1828 that the cholera broke out for the first time in this country. The boys were every day ordered out in ranks, and a teaspoonful of camphor given, mostly taken with wry faces. At that time the writer was living at home, and taking day lessons at the college. His pathway led him by the peach orchard, and his gustatory glands even now seem to speak of the luscious fruit he used to enjoy every day during that epidemic. There was not a single death occurred from that cause; I mean the cholera, not the peaches. No, nor the peaches, either. Talking about fruit reminds me that all along the path beside the fence leading down to Mr. Taney's, every fence corner was full of cherry trees, bearing the most delicious fruit. And also along the fences of Uncle Nat Elder's farm; why, bushels on bushels of those fine large "blackhearts," (no reference to wicked people), and "red hearts," and "yellow Spanish," (the very same which are displayed in the fruit-growers' catalogues nowadays), went to waste for want of a market. At that time canning fruits was unknown. So were matches; I mean "lucifer matches." Every kind of fruit was dried. It was dried cherries, dried peaches, dried apples, dried plums, as it was about that same time on the western border, dried "pumpkins," and turnips for desert.

After the college was burned and rebuilt, as related in my former article, there was a growing interest among us all to know how the time was passing along,

and it was resolved that there should be a "clock in the steeple," and one, too, of no mean pretensions. It was to be fully up to the times. It was to strike the hour with a loud noise by night as well as by day. Now, there was a gentleman living at the college then by the name of Marshall. The boys called him "Jock," "for shortness," I suppose. At least it was a way they had among themselves, as the sequel will show. This gentleman was either a clock maker himself or at least he understood the business, for he was working at it a long time, arranging the wheels, hands, weights, etc., so as to give us all the most unbounded satisfaction. The boys were beginning to get impatient about the matter, when, one day we were out in the front yard playing marbles, and, all of a sudden, the long expected and the long wished for event had arrived. The big hammer drew back and struck the bell such a blow that one of the boys, as if struck by an electric shock or the "jug room" declensions of the Latin pronouns, cried out, "quid est hock?" while another boy, perhaps inspired by the same sort of impulses, just as quickly responded, "id est Jock's clock."

Some one living along the mountain caught a young coon and made a present of it to Father Jamison. It was petted and feasted and spoiled, of course, like pets of all kinds generally are until it finally died. Well, like many other things in human affairs, after having done no good whatever while living, the boys concluded to give the useless thing a grand funeral. A comical sort of a genius, but smart as he could

be, was elected to perform the ceremonies. His name was Kuhn. It just this moment comes to my mind. I can not give even the faintest idea of his funeral oration only that it was ludicrous in the extreme. His text, I remember, and it will give the reader some notion of what followed. It was this: "Coons, like moons, are changeable and capricious. They rise up like sparrow grass, are cut down like pepper grass, and fly away like hopper grass."

On another grand occasion, I forget now what it was, but I think it was a May festival, a pig was shaved and greased all over, especially its tail, and the boy who could run the fastest and hold out the longest, or rather hold on the longest to the pig's tail (long enough at least to say the Lord's prayer), was to be crowned king of the feast. A boy whose name was Toledano, and very fleet-footed, was told that if he would grease his shins for several days previous he would be certain to win the race. Being caught in the act of doing so, he was ever after nicknamed "Greasy Shins." It was, however, a tough, wiry, little fellow by the name of Lynch, who, having got tumbled over several times, and his hands, and the pig also covered with dry sand, at last succeeded in his efforts to hold the little squealing shoat till some other boys came to his rescue. It is a mooted question, however, not only whether he held the pig long enough himself so as to say the Lord's prayer, but whether he had the least thought about it. I asked him once, but he never would tell. He was nevertheless crowned king of the feast, but was known only as

"Pig Lynch" for the rest of his college days.

A menagerie, "once upon a time" was passing through that section of country and gave an exhibition at the village near by. Arrangements were made with the President of the college by which all the boys were to go in at "reduced rates." So at the proper time as merry a crowd as ever started on a similar journey were on the way to see the show. I do not remember what we saw particularly, but I recollect very well parts of the conversation on the way back. Each boy was telling all he saw and heard and was trying, in some cases, to color his story so as to make it the most attractive. One said that he saw a man jostling through the crowd, and elbowing his way here and there as if very anxious to find somebody. At last he got a glimpse of his wife, and rushing up to her he cried out with tears in his eyes, "Oh, Sally, Sally, did—did—did you see the monkeys?" Another boy said he saw a stalwart old Pennsylvania farmer in appearance and dialect, stand for a long time in deep contemplation before the cage of the "anaconda." At last he slowly raised his head, heaved a long breath and in a sort of sighing whisper to himself said—"vel, dot is von d—n fine snake." Turning now from the ludicrous to the more serious incidents of college life does anybody yet remember poor crazy Phillip? How plainly I see him yet, down in the woods, saying his prayers and always to me an object of pity and fright. On that account I can never laugh at a drunken man. He has lost his reason, nay, he has voluntarily destroyed it for the time being,

and his case is, therefore, the most wicked of all kinds of insanity. It must be a terrible life to deal continually, day and night, with insane people. I often wonder that it does not in time render their keepers crazy also. Phillip's case was the first that I ever knew and, of course, made a deeper impression for that reason.

In bringing these lines to a close I find that I have not accomplished all I aimed at in the beginning. It is the same with human life. In my own case the reader will permit me to say that I feel better prepared than ever before to accomplish certain objects; but two lives are not vouchsafed to any of us. Still, those who know best will admit that I have done as much as could reasonably be expected. I have fought with pen and speech for more than half a century the intolerent state school system, and for many years past also, the "licensed" partnership iniquity of the dram shop traffic. Besides this I have never permitted an attack to be made upon the Church of my fathers without rebuke. We believe in an "apostleship of the laity" as a necessary adjunct to the success of the Church. There is a field where neither priest nor Bishop have access, but where intelligent laymen, fitted for the task, can find plenty to do. This experience I obtained some years ago when canvassing for the American Catholic Quarterly Review. Am sorry to say that laymen, struggling in the field aluded to do not receive the encouragement and sympathy which the great object to be attained most seriously demands. Hoping that the reader will pardon the digression I close.

FORT WAYNE AND OUR PIONEER WOMEN.

Where Douglass avenue is now located there was a wheat field, and for several years after, the finest wheat that ever grew was harvested from that field. All west of that was a commons, and had been a vast cornfield. As late as 1848 the cows roamed at large all over that part of the city and the little knobs plainly showed where each hill of corn had been planted. The writer has often, when driving home his cow, filled his handkerchief with mushrooms gathered about the commons where streets and fine residences now grace that old cornfield.

Speaking of the cornfield reminds one of the fact that the lady is still living of whom it was said that she hoed corn in the field with nothing on her person but one loose garment and an old straw hat. And what is more, she is now too sensible an old lady to be ashamed to tell it. We hear Mr. Blaine and some other lordly "knights" talking about women "unsexing themselves." I guarantee that his mother, or his grandmother, at least, or that of his wife, worked out in the field. Why, all of our pioneers did so, and it is their very sons and daughters who are today the most distinguished in the land. If we had had the hot-house, wasp-shaped sort of women for our mothers who are met with every day on our crowded streets, I doubt very much if we would have the physical strength even to write about women "unsexing themselves." It was not an uncommon thing for them to take their young babe into the field and have the

dog stand guard over it while the mother helped to gather up and burn the brush heaps. Too much prudery in our make-up now-a-days. It requires out-door physical work to develop the human organism, and women are just as capable or arriving at a high degree of physical strength as men. It is their miserable life-destroying fashions of dress more than anything else that is doing its deadly work. The fact is, there is more attention paid today in the stock raising of brute cattle, than there is in looking after the physical condition of the human race. The only difference there is, and the only difference that should be known to exist between man and woman, is that the one is male and the other female. Politically, socially, physically, intellectually, and every other way, they are "equal," and no distinction whatever should be made, or will be made, in the great coming future. At least, such is the belief of your humble subscriber.



OUR CENTENNIAL YEAR, 1876.

The first sound that announced the birth of the new centennial came booming from the large bell in the north steeple of the Catholic Cathedral. I have heard it a thousand times before, but never did it seem to put forth such significant strains as at midnight on the 3d inst.

Full of "joyous music," it also seemed to reproach those who were slumbering at that solemn hour, and in spite of myself I arose and paced the floor. A thousand thoughts rushed upon

my mind.—Another centennial, and all the people on the face of the earth will have been gathered to their fathers! Will this country then be a free republic, or will the financial question, or the school question, or the tariff or the liquor question, have changed it to a consolidated despotism? I pray God in his mercy to protect it against its enemies.

And "still the bells were ringing," and as a flash of lightning struck across my eyes (the night was very stormy) I could not help thinking of *our* efforts at "fire-works" compared with such.

Then my thoughts, as quick too as lightning, were carried to "Notre Dame." No doubt that magnificent bell, the largest on this continent, with its sweet musical chimes, is also pealing forth its joyous sounds. No doubt the bishop directed them all to be rung, and how happy the thought that at this same moment every bell in the states is chanting "Gloria in excelsis Deo" for God's present mercies and future blessings.

Nine o'clock the holy sacrifice of the mass was sung by the venerable Father Benoit, V. G. of the diocese, after which the benediction was given and the "*te deum laudamus*" was chanted. After the first gospel a very patriotic sermon was preached, wherein that beautiful parable of the "grain of mustard seed" was duly and eloquently expatiated upon by a young Catholic clergyman, whose name I could not learn. During the services the following prayer was being offered up by all present. It can be found in almost every Catholic prayer book, and I ask its publication at this time for the special

benefit of those who have so much "loyalty" on the lip and so little charity in the heart:

"We pray Thee, O, God of might, wisdom and justice, through whom authority is rightly administered, laws are enacted and judgments decreed, assist with thy holy spirit of council and fortitude the President of these United States; that his administration may be conducted in righteousness, and be eminently useful to thy people over whom he presides; by encouraging due respect for virtue and religion; by a faithful execution of the laws, in justice and mercy, and by restraining vice and immorality. Let the light of Thy divine wisdom direct the deliberations of congress and shine forth in all the proceedings and laws framed for our rule and government, so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety and useful knowledge, and may perpetuate us to the blessings of equal liberty.

"We pray for his excellency, the Governor of this State, for the members of the assembly, for all Judges, Magistrates and other officers who are appointed to guard our political welfare, that they may be enabled by thy powerful protection to discharge the duties of their respective stations with honesty and ability. We recommend likewise to thy unbounded mercy, all our brethren and fellow-citizens, throughout the United States, that they may be blessed in the knowledge and sanctified in the observance of thy most holy law; that they may be preserved in union and in that peace which the world cannot

give, and after enjoying the blessings of this life, be admitted to those which are eternal."

FORT WAYNE WEDDING PARTY.

In the fall of the year after our arrival here at Fort Wayne, we were invited to a wedding party at the then elegant residence of Francis Comparet, alluded to by us when writing some sketches of Fort Wayne, a short time ago. It was the wedding of Mr. Reno with a Miss Lacroix. Mr. Reno was a very nice young man, employed as a clerk and traveling agent for W. G. Ewing, the great fur trader. Mr. Comparet was also a fur trader, and a friend of the contracting parties, and gave them a nice wedding party. Rev. Father Benoit, lately deceased, had married them in the old frame church that day, and was also present at the wedding feast as an invited guest. Dave and Joe and Theodore and Marcellus and Louis were then small boys, and with their mother and father presented a group worthy the pencil of an artist.

A handsomer lot of boys it would be difficult to find anywhere. And they were as good as they were pretty, for Mrs. Comparet was a model Christian mother. The father and mother being French were, like most persons of that nationality, always distinguished for "suavetur in modo," and you may be sure we had a royal entertainment, considering the circumstances surrounding us at that time. Our turkey was, of course, a wild turkey, and our venison was, of course, the genuine article. Our

wine too was drawn from a large stone jug, and it did not fail, as at the feast of Cana. We were ourself at that time rather a nice, bashful young man, and was a good deal embarrassed at the fact that there were not half enough young men to go round. Mrs. Ewing was there, and Miss Cynthia Barss and Miss Edsall, afterwards Mrs. Rugg, and Miss Forsyth and Miss Rockhill, afterwards Mrs. Tyler and now Mrs. Wheeler. We remember very well how we undertook to see three of them safe home, and to this day cannot tell whether we succeeded or not. Must have succeeded, however, for they are all three living yet, and; as far as we know, enjoying good health. And we had music that night. Mrs. Ewing arranged it this way: We formed ourselves in a circle and had to take our turn. The songs went round three times, and those sung by the writer were: "Twilight Dews," "The Hunter's Song" and "We've Lived and Loved Together." The last brought handkerchiefs to the eyes of all of them, and in order that it should not look so much like a funeral, we struck up "Werry Peculiar, or the Lispering Lover," and that brought down the house and the handkerchiefs also. We would continue this subject further, but we are afraid we might give ourself away.

RETURN OF FATHER BENOIT, ADDRESS, ETC

The return of Father Benoit from his European pilgrimage was made the occasion of an enthusiastic and cordial reception this afternoon.

The mail train which left the city at one o'clock on the P., Ft. W. & C. Ry. bore a delegation of fifteen or eighteen prominent Catholics, both clergy and laymen, who boarded the incoming train, which bore the reverend father, at Convoy.

The various Catholic societies of the city, to the number of several hundred, formed on Calhoun street, in front of the Cathedral. The members appeared in full regalia, bearing flags and banners, which gave the procession

A BRILLIANT APPEARANCE.

The societies, preceded by the band of St. Paul's church, proceeded to the south depot. Upon the arrival of the train, the appearance of the beloved father on the platform brought forth hearty cheers. He entered a carriage and was escorted to the clerical residence on Clinton street, where William B. Walter read the following

ADDRESS OF WELCOME.

VERY REV. FATHER BENOIT—Words, even from lips the most eloquent, can never express the feelings of the heart. It has a language peculiar to itself, and it is more in silence than in words that it finds expression for its keenest sensibilities, whether in moments of sorrow or of joy. The present occasion is one in which the heart *rejoices*, and on behalf of the laity and our citizens generally, I but feebly express the heartfelt congratulations of all our people when I say to you: Welcome, Father Benoit; a thousand times welcome to home and friends. We would all of us much prefer to crowd around you, take you by the hand, and even give you that affectionate embrace with

which the good child greets the father on his return, rather than listen to words like mine. But if you have been, not only courteously and kindly, but even ostentatiously received when abroad and among strangers, how much more becoming it is here at home among your own people.

Suffer me, then, Rev. Father, to say to you that your journey was one, not undertaken like so many others at this season of the year, for personal pleasure only, but it was one entirely and exclusively in the interest of religion and the salvation of souls. Well did you and our beloved Bishop understand the situation in advance; for again and again have we heard you say that the "pilgrimage" was in no sense whatever a trip for pleasure. It is through suffering (as you have so often taught us), and not in the enjoyment of ease and the comforts of life, that we are to reach our eternal home. Therefore it is (as we all know so well by experience) that whenever we undertake a good work, a spiritual work like this, we are the more violently assailed by enemies, both within and without, and meet with obstacles we least expected. This we have seen was peculiarly so in your case, for I can assure you that every step of your journey was watched by us with the greatest solicitude. Among your various trials and hardships we have no doubt, Very Rev. Father, that what proved to be most painful to you of all, was to witness with your own eyes those things which our sense of justice revolts at with scorn, namely, that our Holy Father should be a prisoner in his own house, in his own city and in his own country; civil and relig-

ious liberty thus mocked at, and to Cæsar given not only what belongs to Cæsar, but to Cæsar also what belongs to God. Knowing so well your exalted appreciation and high sense of justice, we feel sure that this must have been to you, above all things else, the most difficult to bear. Personal inconvenience you learned to endure in your many years of missionary labor; but things of such magnitude and atrocity as this was too much for your generous and genial nature, and, above all, your sympathy for the oppressed. These sympathetic feelings are shared by all of us, for inasmuch as the church Catholic is truly "universal" and its members constitute but one body all over the world, so when any of its children suffer we all suffer with them. Thus as Catholics our hearts all beat in unison with yours in behalf of those you have seen so unjustly persecuted; and as true American citizens, also, we cannot but feel indignant at such terrible wrongs. Fain would we have it otherwise, but our hands are tied; and it may be well that it is so. Indeed, our best weapon, after all, is pre-eminently that which our Divine Model employed when so grossly scoffed at, and even spit upon by his enemies. His command to Peter when about to resent such gross indignities was, "Put up thy sword into its scabbard." This, too, has been the teachings and practice of His church during so many ages of persecution. Prayer; yes, but with a holy earnestness to which too many of us are strangers, was the only weapon. This, too, is no doubt the "sword" which you have brought back with you as the trophy of your pilgrimage

and crusade; and this, too, is the weapon you no doubt intend to make use of with all your power and strength during the remainder of your declining years.

Here, whether in the field of duty or in the private walks of a holy life, we will see you again from day to day, as we have seen you in years gone by—years that even now outnumber those of our saintly Pious IX. in his wonderful and glorious pontificate.

Welcome, then, dear Father; a thousand times welcome to a home where none but friends are ready to receive you. Welcome, indeed, you are, and genial smiles will greet you on the morrow as today, from every face within our city. I speak not words of emptiness, and if there be anything at all in this little speech of mine, it will be found in its truthfulness only, and not in complimentary phrases. I know that praise to a man like you is painful; but I beg you to regard what I say in a higher sense than is usually attached to this word.

Laying aside therefore whatever belongs to a real, genuine, whole-souled greeting, let us unite our hearts with yours in the most profound thankfulness as well as joy; for I have no doubt your feelings and sentiments on this occasion are very much like those of our lamented and saintly Bishop Lauers on his return from a long and tedious journey to the same renowned and holy city. "Home," said he, "sweet home; there is no place like home."

FATHER BENOIT

was deeply affected as he rose in his carriage to reply. He spoke briefly; but, judging from the many moist eyes in the immense

crowd which had gathered, his words went directly to the hearts of his hearers. He would use a dearer word than "friends," he said; he would call them his children. They were very good children of a very unworthy father. He spoke of his thanks and gratitude for the kind greeting he had received, of which he, as Julian Benoit, was unworthy, but perhaps not unworthy as the old pastor of the congregation. During his brief remarks he choked up with emotion several times. At their conclusion his "children" gathered around the carriage and shook hands with him. His progress from the carriage to the house was so delayed by those

DESIRING TO GRASP HIS HAND that it occupied at least five minutes, during which time he received fully a score of beautiful bouquets from fair hands.

The front of the episcopal residence was festooned with evergreens in honor of the occasion. The motto, "Welcome Home," worked by the Sisters, was prominently displayed.

Father Benoit left home on May 3d, and arrived at New York in the steamship Lafayette last Tuesday. During the long and arduous journey his health has been good, and he returns to his people in robust and hearty condition.

The Bishop will arrive home in about two weeks.

DEATH OF REV. FATHER BENOIT.

The death of this venerable Catholic priest will be received with feelings of sorrow and veneration. Sorrow because of hearts full of love towards a beloved

“father,” and veneration because of his example as a good spiritual father to his devoted children. Advanced in life, he has not been for some years past the active pastor of the Cathedral congregation, but from time to time when he did appear and take any active part in the ceremonies, he was always noticed and spoken of as an object of special interest and admiration. We will attempt no eulogy upon the deceased. His family in France was of the middle class, his father being a lapidary or worker in precious stones, and he himself often assisted his father when a boy in this kind of labor. The statement in the papers that he was related to the Napoleon family was no honor to the deceased, and reflects no credit upon the writers of such things. We know from personal acquaintance that he was far happier in the knowledge of his humble though highly respectable origin than if related to the grandest princess of earth. His royalty and loyalty, too, leaned towards the house of David whence sprang Her towards whom he entertained throughout all his life the most profound veneration and devotion. We leave to other pens the biography of his life. It is sufficient for us to announce his death as among the first to be recorded of those who survive the year 1844, whom we mentioned but a fortnight ago as among the living, and to whom we thus extended the greeting of a “Happy New Year.” Truly may it be said that he is a link in that golden chain which reaches to heaven, and has inscribed upon it such names as Father Badden, Father DeSmit, Father Marquette, Bishop Brute and a host of others, whose mem-

ory is inscribed indelibly in the hearts of the people. His burial will take place in a vault under the Cathedral on Friday next, when a solemn requiem high mass will be celebrated, and a suitable eulogium pronounced on the occasion.

“PASSING AWAY.”

- 'Tis written on every leaf and every blade of grass,
- 'Tis chiseled on the mile-stone beecide the road we pass;
- 'Tis written on the mountain and on the granite tomb,
- 'Tis marked upon the sturdy oak as on the fragile bloom;
- 'Tis written on the rain-drops as on the mighty falls,
- 'Tis draped upon the cottage as on the banquet halls;
- 'Tis written on the mansion and on the humble home,
- 'Tis carved upon the temple and on the mighty dome;
- 'Tis penciled on the sire as on the brow of youth,
- 'Tis written sure on vanity, but never yet on truth.
- 'Tis pressed on every cheek and every gentle smile,
- 'Tis written on the tear-drop as on the funeral pile;
- 'Tis witnessed at the cradle as on the wedding day,
- 'Tis seen upon the darkest cloud as on each sunny ray;
- 'Tis written on the moment as well as on the years,
- 'Tis traced upon the dew-drops as on the scalding tears;
- 'Tis written on the fraction as well as on the whole,
- 'Tis graven on the body but never on the soul;
- 'Tis written sure on life when three score, ten and seven, *
- 'Tis stamped on all things here, but not on those of Heaven.

*Age of the writer.

ST. MEINRAD.

We most respectfully suggest that this place needs to be advertised because of its distance from railroads and railroad centers. Its remoteness from railroads, how-

ever, is one of its principal charms and attractions. The difficulty of getting to it adds to its appreciation, for once there the relief from the noise, the confusion, the dust and the blinding smoke and cinders of a locomotive engine is an inexpressible joy and relief. Give me the chime of bells at St. Meinrad's college in preference to all the bells on all the railroads in the world. You may say that what we assert is not "up to the times." But may be the times are out of joint and not up to the right standard. Besides that, railroads, like some advanced ideas in philosophy and science, go too fast for safety and are attended with many great evils. It is a good advice to give to the youth of our land—*young man, go slow.*

Just think of it for a moment; here there are no poor people and no rich American lords, or nabobs, or flunkies, or dudes, either. Here you are surrounded on all sides with an abundance of everything for the support and comfort of animal life. The body is well provided for, but it is never preferred to or placed above the immortal part of man. You are entirely relieved from what surrounds you on all sides elsewhere in the world, namely, that the chief end of man is money making. Here the chief end of man is to save his soul, and although here too are the highest attainments in human knowledge, art, sciences, polite literature and the finest culture, still they are all of them made subservient to that sublime and solemn admonition—"what will it profit, etc." And indeed, what could be more rational, logical and conclusive; for after all that it is possible to make

out of this world, whether upon its surface or in its depths below, there comes at times to every man this solemn thought—surely this is not my home, for there is nothing here which can fully satisfy the human heart. One word more about the bells. At the disastrous fire which left nothing standing except a few portions of the main walls and which are undergoing repairs and being rebuilt, as stated in a former article, the great bells in the tower were all destroyed. The metal, however, was carefully gathered together, then sent to the foundry and recast. One or more new bells have been added to the number and there is now a chime of six, temporarily hung on a heavy frame work erected on the hill near the college. This morning as they awoke me from my slumbers I said to myself—thanks, yea, ten thousand holy thanks, that amid the noise and the strife and the confusion and the heart burnings and the envy and the jealousy and the pride and the selfishness and the avarice and the dissipations and even the denial of a divine, beneficent Providence, these loud, booming bells, which sound like the combined voices of God and his angels, speak in thunder tones to all nations, tongues and tribes and proclaim—*yes, there is a God*, and you must know Him and love Him and serve Him, yes, and *fear* Him, too, if you would be prosperous, happy and free. Otherwise America, like other republics in ages past, will be forgotten and the people forever lost. Since writing the foregoing my attention has been called to the vast improvements going on and to which only a partial allusion has

been made. I wish I could send you and your readers a good photograph of this college building, inside and out. Imagine, then, a fine architectural structure all of cut stone, four stories high, two hundred and twenty feet front and about the same in depth, with relief corner projections, the same in center, with a large heavy cross on the highest point of the latter. It is built so that a hollow square gives light and air to every room. The hall, which gives access to other departments, has a cemented floor and looks like one solid stone. There is a beautiful chapel, large enough for the objects intended, and an exhibition hall one hundred and five by thirty-three feet, with stage, curtains, scenery and all appliances necessary for dramatic exhibitions. We earnestly hope that such a use of the drama as was displayed here at the late commencement exercises will have a tendency to restore it to its original good objects, namely, to impress upon the mind deep moral lessons. The one so ably rendered by the students was that which is entitled "Crowns and Palms," in five acts, taken from the history of the persecutions under Dioclesian, by Dr. A. de Waal.

ST. MEINRAD'S.

It is not the hills so gracefully rounded,
Like mammas that nourish so well;
It is not the valleys so richly surrounded,
Nor the homes where these good people dwell.

It is not the fields so green and well covered
With products and grain in the drills;
It is not the minerals lately discovered,
Nor the quarries of stone in the hills.

It is not the landscape displaying their riches,
These bountiful fruits in their kind;

Nor is it the statues which stand in the niches,
Or the pictures so rare which we find.

It is not the fatlings, the nice spring lambkins,
Nor the tables o'erspread with delight;
The excellent dishes and other nice fixin's,
So pleasing to taste and to sight.

All these at St. Meinrad's, and more too are there,
Attractive, no doubt, to the ranger;
But there's something far better than bounteous fare,
Be it free as it may to the stranger.

It is not the BODY, no, no, my dear brother,
Nor the "what-nots" pertaining thereto;
It is not this world, no, no, no, but the OTHER,
Which draws so many pilgrims hereto.

 AT ST. MEINRAD'S.

Weary and worn, heartbroken and sad,
Oppressed and o'erladen with sorrow;
I turn from the world—joyous and glad,
To escape—though it be for the morrow.

I find here no pride, no self-love nor vanity,
No false words, no cunning nor artifice;
No envy, no strife, no puffed up humanity,
No avarice, but much of self-sacrifice.

Politeness and learning and culture besides,
Abundance of everything earthly too
But the lovers thereof are not our guides,
For our guides are the faithful and true.

Oh haven of rest for weary transgressors,
May God bless forever St. Meinrad's;
Its Abbot, its Prior, Confessors, Professors,
And the boys who are often called "mein lads."

DEATH OF MARY J. WALTER, AGED 17 YEARS.

Reader, are you a father or a mother? If you are not, then this is not for you. You cannot fully understand it, and you may even smile at its simplicity. You must have gone through the ordeal of losing an amiable, an accomplished and an affectionate daughter—a girl in innocence and yet in years almost a woman, or you cannot comprehend these abrupt sentences. Follow me for a moment. From earliest childhood—yes, even in her infancy, she was in miniature the same kind, self-sacrificing child which, in after life, made her the favorite of her schoolmates. She was not endowed with a strong constitution. “Pa take me.” How well her father remembers it, when, with outstretched arms, she appealed to him to take her on his lap and hug her to his bosom. “I feel so tired,” was a common expression, all through her short but well spent life. She always wished to help, and was sorry she could do no more. The last year of her school days she grew with wonderful rapidity, and this added to her ambition to excel in all her classes was too much for a naturally frail constitution. She was very feeble on the day of the examination and could not have gone through the exercises but for the devoted kindness and attention of her teachers.

For several months after this she seemed to rally, but when the winter closed upon her she gradually sunk slowly but surely until death terminated her earthly career. All the consolations of religion had been freely and affectionately rendered her by her

church, the good sisters of Providence and her religious friends. And it was well said that if prayers and friends could have saved her life, she would yet be among the living. God whose ways are past finding out willed it otherwise.

The night before she died she manifested so forcibly the principle characteristic of her nature that I must relate it. The nights to her were very long. She seemed to dread them. Her mother had become exhausted with much watching, fatigue and care. No one else could console her. “Ma, ma, oh, ma,” was continually on her lips. She would have her mother lie by her side and take some rest. “Ma must have some sleep.” Nature yielded, and the mother slept. The father lay in an adjoining room. No sleep closed his eyes. He felt too sensibly that time was hastening the dreadful event. He heard every word, and every whisper. The dying child would have her mother wake without disturbing the father. “Ma,” she said in a whisper? The father was instantly at her side. “What is it daughter? “Oh, nothing.” Can I do something for you? “Oh, no, but I feel so bad.” The father again retired, and as soon as gone, the same whisper “Ma, ma, O Ma.” The mother was awakened and then the child expressed her sorrow at having disturbed her. It was necessary, in fact, to watch her, lest she would neglect herself for the comfort of others. * * The next night she died. And now, O God, how I would that I had been spared this sight. It was my lot that the first death I had ever witnessed should be that of one dearer to me than life itself.

Most gladly would I have taken her place, had I been as well prepared as she, and had it been in my power to do so. For five long hours she struggled with the cruel monster. The first two hours, she seemed fully conscious, and spoke very affectionately calling each by name, and promising to pray for us, confidently hoping to meet us all in heaven. She had four attacks or spasms. The first and last were rather mild, but the other two were very severe. The outstretched arms, the "oh help me," "oh let me go," "oh let me go," still rings in my ears. The beseeching and imploring look is still full before my mind, and cannot be effaced till death part my soul also from this earthly tabernacle.

And now, "she is dead"—"Oh, she is dead," and the clock strikes the hour of one. The father, the mother, the sister and the brother retire from the terrible scene and leave the corpse in the hands of kind friends. No, I mistake, the *mother* still lingers. She will stay, *she* cannot leave, *she* will compose the limbs and close the eyes of her she bore and loved so much. All is now over. No, no, no,—long years of sorrow—our own death alone can end the drama. The coffin, the funeral, the last sad rites, the holy office—the "rest in peace," these—these are over and these only.

Her canary bird warbles its notes unconscious of her keeper's fate. Days pass away. I pick up a book to read. It is hers. It is one of many which she received as rewards at school. I glance around the room; there in the corner draped in mourning is her music. My mind runs over a thousand incidents and moments of

joy and happiness connected therewith. How soft her touch, how sweet her voice, how much like angels whisperings—now how silent, how hushed, how sad, how desolate, how lost to us forever. No, no, no, this is only a dream, a feeling of nature not of faith. She *does* sing, she *does* play, she *does* rejoice, she *does* romp, if I may say so, with all the good and the blessed in that other world for which alone she was created.

We take comfort that she was so good and that she died before the corruptions of the world had given her to know what it was to commit a grievous sin. We try to compose our minds to calm our throbbing hearts, and take some repose. We awake at midnight, what is our first thought? Oh, how sad! O! God give me strength to bear this visitation with christian fortitude. I lay in a half dreamy state of mind. All is as silent as the grave. The stars are twinkling through the window and call my thoughts to those celestial spirits above—"sparks of the Divinity." I turn over for rest and have just closed my eyes when the clock strikes the hour of one. Oh fatal hour! and how changed it seems to me are the notes of that monitor. How long they reverberate and oh how sad and how doleful! Morning comes, and we kneel at our devotion, "One is missed from the circle," is sounded in my ears at every exercise and at every meal.

Dearest Mary you need not ask the question in music strains, "Do they miss me at home, do they miss me?" I fear that we miss you only too much, and that we are not as fully resigned to the will of Him who gave you to us, as our duty requires us to be.

Now then farewell, and let me rather turn my thoughts upon myself and strive by prayer and penance to meet you again in our home in Heaven where you said you would see us all; where pains, nor sickness, nor sorrows, nor partings come, and where we shall all be at rest forever.

IN MEMORIAM.

I'm waiting for you mother—a year now in the tomb,
Yet, you told me you were coming, when my rose would drop its bloom;
You told me you were coming, on that solemn night I died—
You promised you would come soon and lie down at my side.

You placed me, gently placed me, in the kind arms of Another,
And then I softly whispered, "O; my sweet Virgin Mother;"
And, indeed, she is to me, as sweet as I could will,
Yet, mother, O, dear mother, I long to see you still.

I'm waiting for you father—I still behold your face,
As when with tearful eyes, you wished to take my place;
I'm waiting for you father, I pray before the throne,
That you'll come soon, O dear father, and leave me not alone.

I know that home is dear, Pa, and the ties of earth are sweet,
But father, O remember that the years on earth are fleet;
And that when here in heaven, with no vain empty toys,
We'll "live and love together," in never ending joys.

I'm waiting for you sister—no more you'll hear me moan,
Yet, I've slept so long beside you—I cannot sleep alone;
I'm waiting for you, Agie; be not to boys a slave,
Come, look above to heaven; on earth, look on my grave.

I'm waiting for you, Agie—come see the flowers bloom,
In one eternal spring time; no tears, no sorrows, gloom,

Come, come to me, dear sister; we'll roam the fields of God,
We'll pluck the brightest flowers, from a golden diamond sod.

Remember, O remember, when you touch these silent keys,
That the songs we sing in heaven, are songs on bended knees;
And say to all my schoolmates, I'm singing sweet as ever,
And tell them all to come soon, we'll sing and sing together.

I'm waiting for you brother—O Charlie none can tell,
How deep down in my very heart, your image still doth dwell;
I'm waiting for you all; I'm singing, "sweet, sweet Mother,"
That you'll meet me soon in heaven—Pa and Ma, Sister, Brother.

They say that coming time the wounded heart will heal;
They say that bitter tears will oft a joy reveal;
They say that poignant sorrows, buried deep in mind,
Will sometimes soothing comfort e'en in mem'ry find.

Yet, look ye here this night; O! Mary, come and see,
Thy mother, lowly prostrate, humbly bends the knee;
The bitter tears are coursing down her furrowed cheeks,
A fond and long communion with her loved one seeks.

The stars are shining brightly on that lonely cot,
The clock again strikes *one*—oh, no, it's not forgot—
The very same sad hour thy spirit took its flight,
Sad hour indeed to us—to thee, how calm and bright.

Ah! Mary, Mary, dear, two years this night, and yet,
How long, and yet how short—we never can forget,
Thy image deeply stamped on memory's solemn book,
Nor time, nor smallest circumstance can ever overlook.

We're here again this night, the same precisely so
As when you softly whispered, "O, mother, let me go,"

"Let me go, O, dearest mother, father,
sister, brother,
"We'll meet again in heaven, our
sweetest Virgin Mother."

Ah! yes, long years may come, the
springtime flowers bloom,
And autumn's leaves again will often
drop in gloom,
And tears indeed will flow on many a
rose and flower,
Thine image cannot fade—it's not in
human power.

Oh! Grave, thou *hast* a victory, oh!
Death, thou *hast* a sting!
It's not in memory's power—we will to
loved ones cling.
It's graven on the heart—a chasten-
ing, gentle rod,
A lesson wisely given by an all om-
niscient God.

APOSTLESHIP OF THE LAITY.

After the bishops and priests and missionaries in the Catholic church have done all in their power to defend the truth against its enemies and direct mankind into the path that leads to happiness and heaven, there still remains a great work to be done by the laity which the bishops and priests never have and never can, from the very nature of things, successfully accomplish. They and the objects to be met are too far apart. A vast number of liberal-minded people, open to conviction and brave enough to accept the truth if they can be made to see it, remain where they are and will so remain to the end of time rather than apply to the bishops and priests in the Catholic church for light or instruction. But these same people can be reached through social courtesies and friendly discussions; yes, and the diffusion of Catholic literature, to which they are strangers, by a judicious system of what

may be called an apostleship of the laity. Of course, none but the most intelligent and well instructed, and that too under the guide and direction of the Church, would or should be selected for the work. There are generally one or more such men in every congregation, and the bishops and priests thereof would find it of vast importance and immense advantage to encourage such men to embark in this great cause. No better plan could be devised than that of increasing the number and elevating the character and standing of agents for diffusing Catholic literature among such people. The writer has had some experience in this direction and knows whereof he speaks. Not only are vast numbers outside the Church to be reached in this way, but equal numbers inside the Church are losing the faith for the want of good, wholesome mental food. Our experience in canvassing confirms the above statement beyond all controversy. Catholic families with grown up sons and daughters—the sons will have no papers in the house but "business papers" and the girls only novels)—are inter-marrying with anti-Catholic parties, and one generation more all will be lost.

Oftentimes I became so disheartened that I turned from seeking Catholic houses and sought some lawyer's office or doctor's office, where at least there was a reasonable show of consistency and candor, if not professional religion. In many such cases I felt confident that a very salutary impression had been made but entirely lost for want of attention afterwards. I never saw the parties since and know not the result. I had not the means to keep up

the interest taken in the question under discussion, because Catholic patronage did not pay, and of course you could not expect any from other sources. If good, wholesome food is essential for the body, good, sound literature is equally so for the mind; and that the soul should languish and die for want of it, seems to me a great oversight somewhere. If Catholic families will not provide for their children in this direction and shut out that pernicious trash which is sending to perdition so many souls, it would seem that the Church in this, as on the liquor question, would do more than advise, recommend or persuade. But it is not my province to know better than the Church, and yet I cannot help calling attention to this subject, knowing it to be of such vast importance, and hoping that some abler advocate may be enlisted in it and present its point with such force that all of us may realize that while we continue today as yesterday, while we eat and sleep and retire and rise again, untold millions of our fellowmen who ought to know better, who would know better and do better if only enlightened, are going headlong to ruin and everlasting death. Who will devise a plan; who will be the originator of a society or institute for an *apostleship of the laity*?

WRITTEN ON THE DEATH OF LITTLE RALPH WALTER.

MOTHER—Oh, cruel, cruel Death! How could you lay your icy hand upon the fair brow of my darling boy? What have I done to deserve this heavy blow, this bitter sorrow? Why not

take that invalid child whose mother has so many to care for? "Oh, grave, thou *hast* a victory; oh, death, thou *hast* a sting."

DEATH—Mother, mother, know you not that I am your Master's servant and therefore your kindest friend? When your darling boy embraced you for the last time and softly whispered, "Ma, dear ma, I see in the far away so many pretty things—such beautiful little boys and girls, like so many butterflies escaping from their prisoned homes, and I hear, oh, such joyful sounds—dear, dear ma, let me go, let me go. I will be such a good boy—"just, just a tiny bit"—how can you say no?" And therefore I repeat again, "Oh, grave, *where* is thy victory; oh, death, *where* is thy sting?"

MOTHER—True; our lives are not our own. We are all pensioners here below, and my sweet, sweet boy was but a transitory loan which I failed to realize. Oh, why did I dote on him as MINE, when the real OWNER was likely to call for him at any time? Yes, take him; my heart is breaking;—no, I cannot call you friend.

DEATH—Nay, nay, mother, Father, Brother, all. I take your darling Ralph to his far away home, a blessing to him and to you. There he will await your coming and your embrace, to "live and love together" in a life unknown to sickness and sorrows and strife—a stranger to sufferings and tears; but where all will be beautiful and joyful and peaceful forever and forever more. Such is the Christian's hope; such is his unbounded faith.

IN MEMORIAM.

(See last page.)

Two little hands are folded over his
silent breast,
Two sweet eyes wearied, gone to eter-
nal rest;
Curly, silken tresses cover his pale
white brow,
Sadly the lone death angel claims lit-
tle Ralph now.

His dear little form is lying, cold and
still, in the pall,
His charming voice, so merry, hushed
to our pleading call;
Jewels of spotless granduer, happy in-
nocence won—
Shrouded so pure and lovely—eternal
joy begun.

Two little feet are silent, heard no
more on the lawn,
One little bouyant spirit, far from its
playmates gone;
Two little shoes in the corner, one lit-
tle vacant chair,
Speak, to weeping parents, of one so
bright and fair.

One little rose bud faded, calmly as
flowers in May,
Laid in the silent coffin—soon in a
mound of clay;
Dear little Ralph is sleeping, calmly
and sweetly the while,
And on his pale lips there lingers a
pure and innocent smile.

Sadness and grief in the cottage, sor-
rowful faces are there,
Heart-broken parents are gazing on
their lost cherub so fair;
Tearful and long is the parting—how
can they lay him at rest?
Aching hearts need comfort, but
Ralph is now with the blest.

IN MEMORIAM.

Died, Sunday, February 27th,
1887, Charles W. Walter, aged 32
years, 7 months and 16 days.

He whose death is announced
above was a graduate of Notre
Dame university, class of 1875.
He carried off the gold medal
prize for three consecutive years,
the last being the "Quan Medal,"
the highest honor conferred by
that renowned institution of learn-

ing. After leaving college he
applied himself assiduously to the
study of law, and having passed a
very successful examination was
admitted to practice not only in
the common courts, but also in
the Supreme Court of the State.
He was known for his quiet, un-
pretentious, studious habits, and
as knowing more, and intellectu-
ally greater and better fitted for
high enterprises than his physical
strength would admit. His case
is one wherein he sadly overtaxed
the mind at the expense of the
body. With a few lessons to start
with, he became, withall, a fine
pianist and a fair German scholar,
and had his health kept pace with
his many talents; and sustained
him in his efforts towards honor-
able distinction, there would have
been no doubt of his final success.
But He whose dispensation we are
subject to at all times, and to
which we are prayerfully bound
to submit, has thought proper to
take him to Himself. With resig-
nation to His divine will, and a
lively faith in our hearts, we be-
lieve and hope that he is in the
embrace of his darling little boy,
who preceded him but two weeks
ago, and whose death at the time
created such a wide-spread sym-
pathy. That God may bless with
His choicest benedictions all these
kind friends, is the earnest prayer
of the afflicted family.

The deceased leaves behind a
wife and child and aged father
and mother to mourn his loss.

IN MEMORIAM.

Mary A. Walter, widow of
Chas. W. Walter, died Nov. 20,
1890, aged thirty-seven years.

One by one the autumn leaves
return again to the silent earth:

One by one the lamps go out that lightened and brightened our pathway.

One by one our silent tear drops fall for the last time upon those we love.

One by one they leave us till at last "we tread alone that banquet hall whose lights are fled and garlands dead."

One by one those tender chords that bind our hearts together in this world are broken asunder, and we are forced to exclaim in the words of the great St. Augustine, "Vanity of vanities, and all is vanity except to love God and serve Him alone."

BOSTON BIGOTS

As my readers are aware there is in circulation a little pamphlet published at stated times by a combination of one hundred fanatics in Boston, the "storm center," so to speak, of all the religious bigotry in this country. The cranky efforts of these men to put down the growth of Catholicity is not of such a respectable character as to entitle them to any greater consideration, in a literary point of view, than the one herewith thrown together, and which, perhaps, may be of some interest to your readers. It is a great folly and loss of time to reason with those who have no reason. What the majority of such people need the most is to be "born again," and this is rapidly coming to pass, if not in cases of their own children, at least in those of their grand-children, provided our prayers be heard and they will permit Almighty God to bless them with any.

As near as can be ascertained, all those fellows are lineal de-

scendants of those "Pilgrim Fathers" who once upon a time are said to have landed upon a great big rock, called by some witty Irishman, the "blarney stone" of New England. They seem also to have inherited the same spirit of intolerance, and claim "that at one time the earth belonged to the Lord, and that the Lord afterwards gave it to the Saints, and a little later on it was resolved that they themselves were the Saints." Well, suppose we see about that just a little bit.

They too claim to be "infallible," and would not submit to the "powers that be," because in "conscience" they could not do so. They said it was "better to obey God than man" and that our religious convictions are above all political considerations. In this they were right, and if they had been as willing to concede this much to others as they were to claim it for themselves all would be well. But what do we find? As soon as landed they began to untie their dirty bundles, and the ropes were all carefully stored away for future use. Rope makers were then scarce, and hemp had not yet become a marketable commodity. They seemed to have had a sort of intuition or presentment that there would be a demand for ropes in the no distant future. So they very prudently saved them, and it turned out then as it does now, that these "blue bloods" have an eye to business, and "dissenters" of modern times are also to be "banished" or "hung" as the case may be.

Later on they found out that, if African slavery was very wicked in the "abstract;" it was very profitable in the concrete, and nearly

all the slave ships came into Boston harbor packed like Penobscot herring with African humanity on board and the "1-3 off for death on the passage" was coolly and systematically estimated. They sold them to the cotton planters of the south for a good round price in gold, and we all know how they managed to rob the south of them, when afterwards it became their interest to do so.

Coming down to the present time, for we must hasten, they now want to banish Catholic "dis-senters" and repeat the Roger Williams tragedy in the person of his namesake, the Catholic Archbishop. They champion a low-degraded mountebank named Fulton, and insist upon it that all Catholic priests and Bishops—nay, even nuns, too—must get married. These Yankees are pretty sharp at driving a trade, but when it comes to religious questions they are the biggest long-eared donkies in the world. Why, don't they see that such an arrangement would greatly increase the population of Catholics, and that even, as it is, we are gaining on them so fast on account of their own sterility or something worse that it is only a question of time, and not very long either, when the majority of the population in this country will be Catholics?

The Rev. Mr. Damphu, or whatever his name is, may not perhaps like this representation of the matter, but the shoemaker does not make the foot, he only makes the boot, and it is of no consequence to him whose foot gets into it.

It is not possible for one to treat these "blue law" fanatics with the same courtesy that belongs to

the more respectable portion of non-Catholic intelligence. The truth is that they are not entitled to any, and while silence is not quite the thing either, still to handle their fanatical ravings with anything like a respectable literary effort is getting down too low for the writer as well as for the respect due his readers. We have endeavored to strike the tone and style suited to the subject, and if we have not succeeded the fault is exclusively our own.

REAL ESTATE OFFICE.

There is a sign on Court street,
An easy name to spell;
The letters are in black,
Significant to tell;
The shading is in red,
The color of sun setting,
And some have dared to say,
The emblem of blood letting.
A barber shop, 'tis called,
And shaving done within;
Men go there with hides on
And come out void of skin.
The "Scalping Sioux" is nothing,
If in this trap you fall;
Men often trade for something,
But here they lose it all.

EPITAPH.

His life was all a game of eucher,
His only aim was filthy lucre;
He played each game with wondrous
skill,
He smiled, he smiled, he's smiling
still;
For trumps are his, no matter where,
He'll beat "old Nick," if landed there;
And if old Scratch is rich in lucre,
He'll have it sure, by hook or crooker.

HOMELESS.

What a volume is contained in this single word! How it reminds one of the poet who wrote those immortal lines, "Home, Sweet Home." As the word home is the sweetest, next to mother,

so the opposite, which is homeless, is the most bitter. Perhaps he who never had a home will fail to realize the full force of what we say, but such persons are very few indeed, for even the orphan is for the most part provided with a better home than when under the parental roof; especially so if his orphanage be the fruits of drunkenness. But it is not of such that I wish to speak. It is of the average family, whence comes all there is of value to human life, to wit, the natural ties of consanguinity— hearts of flesh and blood, not stone—family disputes and family quarrels, perhaps, but home attachments, after all, which are only known in their fullness when the members are severed, scattered or in their graves. If he is to be pitied who never had a home and therefore cannot realize what its natural attachments are, how much more so he who has had one for half a century, and having bestowed upon it his tenderest care and solicitude, then in his advanced years not only homeless, but a stranger in a strange land and subject at any time to be consigned to a stranger's grave. There are in human affairs circumstances which require a separation of family ties, but the evidence should be strong indeed to outweigh the natural ties of home, which are only realized in their full force when the separation has taken place. And above all in this wide world, should this step be well considered when the parties, either the one or the other, or both, are dependent on account of their advanced age. Then the reasons should be a thousand times stronger than in the vigor of life, when losses of all kinds

can be borne with greater fortitude. Indeed, it is then we build and make homes. At the close of life we need them, are entitled to them and should enjoy them. The state provides for homeless youth; why not the aged, who are much more entitled to its sympathy and consideration? Let the pension list include all over a fixed old age, for old age has a first claim upon the state for what it has contributed thereto, while childhood has none. I hail the day when our country will lead the way in its care and sympathy for the aged as well as for our youth.



HISTORICAL INJUSTICE.

A great writer once said that "history is a libel on truth." Very much of this libelous writing, however, consists more in what is omitted to be said than in what is falsely stated. Historians, for the most part, will hesitate to make statements which they know to be untrue, but they omit "to tell the whole truth," which, according to the laws of evidence, is just as bad as swearing falsely. They portray, in glowing colors, the bright side only of their subjects, but studiously avoid and keep in darkness the weaker side. This is more especially true of the written lives of men. There is much truth in what was found upon a gate-post at the entrance to one of our most beautiful cemeteries, namely, "Here are brought all those who die, and here the living come to lie;" or that other expression more forcible than elegant, "You lie like a tombstone."

The foregoing thoughts suggested themselves to my mind on

reading the answer of Ellen Battelle Dietrick to Alice Bodington (*Westminster Review*, London, April), found in the *Literary Digest*. It is here stated, and not questioned, that "Anna Ella Carroll, of Maryland, alone and unaided, evolved the plan which directed the movements of our generals at the most critical period of our civil war, and which finally accomplished the defeat of the rebellion. Her ideas and maps were adopted, but she was requested to keep secret that she was the author of them. She did so, and now, after twenty-five years, lives in old age and sickness, poor and obscure, while Grant, the agent who worked her orders, marched around the world, carrying off all the honors which justly should be shared with her. If Miss Carroll had taken the field with her plans kept in her own brain, like 'Joan of Arc,' the women of the United States might now be raising a monument to their great country-woman."

The foregoing extract is entitled to the most profound consideration, first, because it proves that women are the equals of men in solving any of the great problems of life; and, secondly, because of the contemptible meanness and injustice of withholding from the light such an important incident in our history. And closely connected with this subject is another fact lately established beyond all question by the testimony of Rev. J. A. Walter, of Washington, D. C., namely, the complete and entire innocence of Mrs. Surrat as an accomplice in the assassination of Abraham Lincoln. Between Stanton and Johnson lies the darkest blot on our American history; the latter

of whom it is said kicked aside the daughter of Mrs. Surrat, as he would a dog, when upon her bended knees she besought him to spare the life of her mother for only a few days longer.

AUTUMN.

Summer has gone by, and "yellow leaf and withered greenness" have come again. All nature betoken the approach of winter, which may be likened to the sleep or death of all vegetable nature. The return to earth of leaf and flower is an emblem, too, of a return of our bodies to the silent tomb, and as "earth to earth" will "rise again," so too will there be a spring-time to these, and bud and blossom will appear again as beautiful and fragrant as before.

If there were no associations connected with the scenes around us, such as faded hopes, withered expectations and broken hearts, we would not be inclined to indulge a moment in feelings of sadness or melancholy. But there is no battle of life so fierce, bitter and unrelenting as the struggle with our own hearts. Once blighted they carry with them forever the marks of the spoiler. The affections of other natures may be lavished upon them and the dews of sympathy may fall like rain drops around them, but the struggle will still go on, day and night, till death at last will silence their pulsations and put them at rest forever.

There is no returning "spring-time and harvest" for them, and no flowers to blossom again, as if never crushed or chilled by the frosts of cruel perfidy and heartless deceit. The "homes of the

dead" will be their only place of rest, and eternity will not be too long for the ends of justice in many, many cases, known only to Him who silently works out His purposes even in this life. Were it not for Him, as our Protector, Judge and Defender, life, indeed, would be a burthen instead of a gracious boon of hopeful blessings.

CENTRALIZED DESPOTISM AND BIGOTED PROPAGANDISM.

A late act of the legislature of Indiana centralizing all power into the hands of the "Trustees and School Boards," justifies the above heading and confirms what I predicted from the beginning, namely, that education by the State is not only religious absolutism but civil despotism also. It began with the false cry of "free schools" for the poor, which soon became "high schools for the rich," and then "public libraries" for everybody who could swallow and digest propagandizing trash served up in these libraries. From beginning to end there is not a single democratic or republican feature in it. The people have no voice and minorities no rights.

Strange, indeed, is it not that while England and other countries of Europe are tending more and more towards popular rights and religious liberty (except infidel France, perhaps), our country is becoming more and more centralized and despotic every day.

SPIRITUALISM.

The views and opinions of some of our most distinguished home talent have been read with much interest by the writer, and he here

offers a few lines on the same subject from another standpoint, and for the reflection of all parties concerned, if deemed worthy of it. There is an old adage which says that the best advice to a young lady can be obtained from her grandmother, and to the young man from his grandfather. Let us apply this rule to the present case. The Catholic church is the "great grandmother" of Christianity at large and embraces even those wayward children who have been led astray for this or for that reason; mainly on account of prejudices of their own creation, or through want of careful investigation. Now, we claim that this "old mother church" will tell you that Christianity, as defined by her, provides for the bodies and souls (spirits) of all mankind, even before they are born, until they reach their eternal destiny. The aspirations of the soul (spirit) so pathetically expressed by one of the writers, "these longings for immortality, this spirit within us which had a beginning, but is immortal and can never die," constantly seeking for its first end, God, and never satisfied till it rests in God; these natural ties of kindred, so tender, so loving and so pure; these broken hearts communing with the departed at the silent grave and asking help to bear their heavy burdens; that consoling doctrine of the "communion of saints" and that "middle place" of expiation in case the soul (spirit) is not pure enough to enter heaven, and where the "spirits of the just are made perfect"—even a guardian angel (spirit) given to each one of us to guide our steps aright and admonish us when going astray—and finally the sound of Gabriel's

trumpet reminding us continually of that "dies-illa," the day of final judgment. All, all of this, and much more, is found in that good old "mother church." In it is also taught the "fear of God," which makes obedient citizens, and the "love of God," which makes them happy.

The writer is not in that church because he was "born and raised in it." He is there because he has not been able to find any other as just, as reasonable, as consoling and as consistent with what the Bible teaches and our tenderest aspirations and sympathies require. "Spiritualists" may find there all the spirituality their hearts can desire, for the divine spirit and His angel spirits dwell there. True, it teaches rewards and punishments, and so does the civil law. Both are in accord with the laws of divine justice, and without them "fiat justitia calum" would have no meaning.

A MANLY MAN.

A man who never was drunk in his life,
Who never knew woman except his own wife;
A man who in years as well as in youth,
Lead where it might, defended the truth;
A man who is fitted for office or station,
But only when Honor is Lord of the nation.

RULE OF LIFE.

See God in all things, yourself likewise know,
On thoughts, words and deeds a strict watch bestow;
Whatsoever you do, be it always your best,
And thus every action will surely be blest;

And thus you'll be happy, a true, noble man,
United to God, just as close as you can;
You'll be "semper paratus," the motto for all,
And you'll fear not the death knell, the coffin, nor pall.

OFFICE RULE OF THREE.

At once make known your business,
With care transact your business,
And then go 'bout your business.

CATHOLIC UNIVERSITY.

I have this moment finished reading the admirable address of your wise and distinguished Bishop at the dedication of the "Catholic University," and I feel that we laymen are, all of us, too indifferent and slow to express our thanks and gratitude for the many able champions and learned guides among the Catholic hierarchy in this country. For my part I wish to discharge my duty in this respect, as far as this poor feeble pen of mine can do so, and prostrate myself in spirit at his feet and thank him with all my heart for what he said on that occasion. The subject was the proper one, and pleased me the more because there was no "compromise" in that direction with either errors or injustice. On this account it was somewhat in contrast to much that is said nowadays of an opposite tendency. My long experience in life convinces me that nothing is gained by any sort of "treaty" with falsehood and deception. No, nor even by silence, reticence or apathy. We Catholics are in camp, or rather we stand in battle array against "the world, the flesh and the devil," and there is no "truce" or "white flag" in this warfare. I have not

yet perused all the speeches or the resolutions of the Catholic Congress, but so far I fail to see anything said as to the great struggles we *laymen* went through during the last hundred years; what we *built* up and accomplished, and that too with the patronage of the government *against* us and its official positions *denied* us. Without our *material* aid, coming very often from great sacrifices, we opine that not much of a spiritual progress would have been made and no very grand display at Baltimore or Washington.

We do not therefore indorse all that was said and done or *omitted* to be said at this great Congress. More especially do we object to the sentiment, "*No tyrant here casts his chains around the Catholic Church and no concordat limits her action or cramps her energies.*" (Sic?) Then, pray, how comes it that not a penny is given to our new Catholic University, while every State university in the land and all other State and National institutions are endowed and sustained out of a treasury into which Catholics pay their full share? Then how is it also that of the untold millions going annually to prejudice the minds of the rising generations against the Catholic Church in the State schools, we Catholic laymen are not only deprived of any share of that enormous fund, to which we are compelled by law to contribute, but have to build our own school houses and educate our own children besides? How comes it that such men as Blair and Evarts and others in the United States Senate declare that "the last dollar" in the treasury shall be expended in order to "nationalize" this anti-Catholic pagan sys-

tem of education? And, finally, how comes it that this same "educational bill" is now before a "committee" to be sprung and passed at the first favorable moment? Surely such a state of things does not justify the expression quoted above, but on the contrary it seems to me that every day of our lives we Catholics are compelled to kiss the rod that scourges and the spear that goads us.



THE FARMER.

He should not only "mind his Ps and Qs," but should make good use of his Is, remember all he Cs, read much and be Ys, kill off all the Js, shelter and feed his Us, look well to his Bs, supply his wife with Ts, then count his Vs and take his Es.



PUBLIC OPINION.

While, the whole political, commercial and mechanical world is undergoing improvements and the world is full of new discoveries;—while the mind, with its inventions, is actively and faithfully engaged in every branch of knowledge which relates to our pecuniary interest, why is it that so little regard is paid to the improvement of our moral conditions, the only source of *true* greatness? Can wealth, with all its tinsel of fashion, satisfy the heart? Or do great internal or national improvements constitute the whole power and stability of a nation? The pages of history present us with a view of Empires, the mighty grandeur and magnificence of whose external power fill the reader with astonishment—and where are they? Historians

have had nothing to record but their weakness and follies—they live only in the ashes of their greatness. And so will it ever be when like causes prevail. History is but a record of the violations of, or obedience to the laws of nature and nature's God. In that immutable, never varying, and admirably impartial code true greatness and stability are made to depend not upon perishable structures or empty show, but upon that which is alike attainable by the king or the beggar, namely, *the culture and moral improvement of our natures*. This being the standard by which individual or national prosperity and happiness are to be measured—this constituting the strong arm of individual and national greatness; is it not lamentable to see how far we have departed from it? To the patriot it is a subject of painful alarm, and to the philanthropist one of no less abiding interest. And why (I may here again inquire) do we rest so supinely upon this matter—why not immediately awake as from the dead to a sense of our awful condition? Let me, however, rather inquire into the causes which have produced it and the effect of those causes, in order that we may be the better able to apply the remedy. Public opinion, being the highest human tribunal to which man can appeal, and each individual constituting a part and parcel of its authority, it follows that if the public mind be vitiated and corrupted, in vain may we appeal to it for the administration of justice. The minority, how just soever its claims, will ever be subservient to the caprices of the majority. This position cannot be denied, and the standard above

likewise acknowledged, who will deny that public sentiment is in many respects at least most deplorably corrupt. It has been said by some writer that the whole ambition of the American people is circumscribed within the rim of a dollar, and it has been said too with some truth. The false estimate bestowed upon wealth has produced a love for its attainment which sacrifices the noblest qualities of mind and heart. Who is not respectable now-a-days if he has plenty of money? Cannot crimes the most infamous and appalling be plated over with gold? Cannot others of a nameless character, by means of rich appearances, or high-sounding titles, obtain the gracious smiles of female modesty and virtue? She would throw herself away, forsooth, if instead of such a chance, she would give her hand to a plain, unassuming, and ignorant, if you please, but honest and upright mechanic. What mean you? methinks I hear some nabob inquire. Do you mean to say that all professions are equally respectable? Provided they are *honest*, I emphatically do. I go further. I mean to say that professions should rate according to the honesty practiced by their members, and this to a great extent would turn the scale directly contra to what now exists. I mean to say that, according to the principle here laid down, mankind should be measured by their merits, and moral worth should occupy the first rank. In what respect, I may as justly inquire, do virtue and intelligence deform their beauties, when they choose for their abode the mind and heart of a blacksmith, shoemaker, tinker or cobbler, rather than that of

the President of the Union? Is the jewel less valuable or the diamond less brilliant when found in the bosom of its mother earth than when splendidly set in gold or surrounded with pearls? Away with such contemptible, putrified trash. Had I the power, I would hurl it to the deepest recesses of oblivion. It strikes at the very heart of all sound order and saps the very essence of human happiness. But it poisons the intellectual as well as the moral condition of man. Who thirsts after knowledge now-a-days for the intellectual beauties therein discovered or for the moral improvement of his nature? Or, rather, who does not seek it merely as a means of securing to himself the false estimate bestowed upon certain professions? Why, it is proverbial. They are crowded with aspirants almost as numerous as the locusts of Egypt; and when through failure in business (this is now a very fashionable term and means no harm) or other mishaps, they retire from business; then they constitute a distinct class of *gentlemen of elegant leisure*.

But it would take a volume to advert to the numerous evils arising from and incident to the corruption of public taste—its sins of omission as well as those of commission. The intelligence and moral worth of one, not noticed because the unfortunate possessor has not sufficient impudence to present them according to the prescribed rules of etiquette. The deportment of another not agreeable because the individual has too much good sense to act the fool, or, unfortunately for him, too much manly independence to become a dupe. The fact is, a

man is unquestionably an object of commiseration who has not read many funny things, borrowed many “Yankee notions,” who has not at all times a large supply of surplus nonsense on hand. But in all these things, light and trivial as they may seem, the happiness or misery of mankind greatly depends. What inducement is there (so far as society is concerned) to cultivate the moral virtues, if there is no value placed upon them; of what advantage in possessing good sense and intelligence if they are not appreciated? But in a private point of view the evil perhaps is still greater than when exposed to public gaze. Oh, if the world was unmasked and all hypocritical deceptions removed, what a mass of misery would we behold. What deep anxiety and even dishonest practices to keep up appearances. The rankling jealousy of some, the mental agony of others, ambitious rivalry in fashion and folly, domestic broils and their consequences, indeed, all the great evils and wretchedness of life may be traced to this prolific source. The culprit at the gallows is sometimes less guilty or deserving his fate than the idle spectator of the scene.

Having now, I trust, to some extent at least, adverted to the cause and consequences of this unhealthy condition of the public mind, the remedies may, I think, be easily inferred. Let the press, in the first place, speak long and loud against these abuses. Let each individual impress their importance upon his mind and consider that he is “particeps criminis” if he does not turn his face against everything calculated to encourage them, while, at the

same time, let him practice what he professes. But it is to a healthy training of youth that we must mainly look for any hope of success. Without it all other efforts will be fruitless. This important work should commence in the very infancy of children, and the very first lesson should be the spirit of obedience, for without this no subsequent lesson can ever be enforced. Let mothers teach them as they climb their knees the precious lessons of wisdom. Rear them up to habits of economy and industry, not with an eye to the accumulation of wealth to be expended in gewgaw finery, but in order to establish in the young and tender mind a wise, solid moral, which will sustain them amid all the fluctuating scenes of life and fortune. Attend most strictly to their moral welfare—let them see a charm in the practice of every virtue. Clothe them not like butterflies, or they will become such—nor yet like men and women—it will give them a magnified conception of themselves. But show to them that true greatness consists not in finery, but, on the contrary, is always being clad in the garments of modesty and simplicity. Select for their companions the virtuous and good, no matter how humble their birth or fortune, and remember above all things else to enforce all your precepts by example.

REFORMATION.

The great obstacles in the way of reforming the errors and evil ways of mankind are, we apprehend, the following. Let me illustrate by a simple example. The fruit dealer is very particular

to separate the sound fruit from that which is rotten or even partially decayed. Experience has taught him that such fruit will soon corrupt and “leaven,” so to say, “the whole mass,” and in that way all will be lost. Now, the same precisely can be said with truth of every social as well as political organization. If no discriminations are to be made in the social circle between virtue and vice; no shadows thrown upon seducers and profligates; no distinctions made between male prostitutes and gentlemen; no disfavor manifested toward the gambler, the libertine, the rum seller or the rum drinker, who comprise the trinity, so to speak, of all other vices; if instead of the dark frown of righteous indignation we bestow upon such people the winsome smiles of approbation, and these smiles coming, too, from those who are supposed to be pure and uncontaminated; so long, we say, as this state of society exists, it is utterly impossible to expect any reformation.

Admitting that what we have thus far said is true in relation to our social organism, it is equally applicable to all phases of political associations. The high-toned political villain must be repudiated equally with the low-toned drunken “ward bummer,” if we ever expect to secure to the people an honest government. And now we go a step further still in this direction, and hesitate not to say that if the position we have thus far taken be logical and well founded, then it must also follow that in the Christian churches, as in ancient times, the notorious sinner who scandalizes little ones, debauches mankind and makes the Christian home a hell on earth,

ought not be permitted to don the emblems of purity and occupy seats in the temple of the Lord, side by side with those whose lives have been pure and stainless. There is no justice in all this, and justice is pre-eminently the greatest of all the virtues. Formerly such people had to stand at the vestibule and do public penance, and it is very doubtful whether the churches, any more than society, have gained since then by not observing the wise custom and rule of the fruit dealer. So we end as we began. No discriminations, no check; and no check, no reformation.

REFORMATION—NO. 2.

So various are the tastes, inclinations, prejudices and false impressions which govern and control the actions of mankind, that even among the most advanced, in what is called civilization, the task of Christian reformers is a laborious one. In most cases we trace the evils that exist in society to the impressions made upon the mind by object lessons or the influence of our surroundings.

If war be "barbarism," for example, then all those who honor it or uphold it are themselves responsible for it; and especially so by laboring so hard to impress a warlike spirit upon the minds and hearts of our youth. So, too, the love of money and extravagance in fashion and dress. So, too, the habit of drinking, smoking and swearing. So, too, the exhibition of half nude pictures in show windows, saloons and other places. So, too, the "demi-monde" expositions and flirtations witnessed every day upon the streets of our city. Were all these things to end with those now implicated,

we might indulge the hope that when they had run their wicked course there would be a change for the better. But how is it with our youth? That is the great question. Grown persons, who are trying to lead good lives, may keep a strict watchfulness over their senses of sight, speech and hearing; but how is it with our youth? They are too young for that; and yet they will see, they will hear, they will speak and they will imitate.

All these things are, therefore, the most virulent poison, so to speak, which infuse themselves into the blood and become a part of their very being. They grow up to manhood and womanhood, and they are in all respects what example has made them. They have seen immodesty winked at, and their sense of decency is blunted. They have heard moral and political heresies advocated and upheld both in society and in the press, and they have imbibed them and will adhere to them simply because the antidote to all this poison is not forthcoming, and it is not forthcoming simply because brute force is honored, as in pagan times, and moral bravery is at a discount. Blood and thunder heroes we have in abundance, but of moral courage we have but precious little.

The editor of one of our leading papers told the writer a few days ago that he "had already published more in behalf of moral reformation than he could well afford." So, too, the office-holder who expects to be re-elected, or something better; so, too, the merchant or the business man, and so, too, even the preacher, whose special business above all others it is, and to whom all

earnest men are looking for an advanced movement in this direction.

**“GREAT FREE COUNTRY
THIS, FOR ALL BUT
CATHOLICS?”**

The Jesuit missionaries were the first explorers of this vast country—were the only true friends the poor Indians ever had;—rendered invaluable services also to the civil authorities and continue to do so up to the present time. The great State of Wisconsin presents a memorial statue of only one of them (Father Marquette) to be placed in the rotunda, side by side with other great men, in the national capitol at Washington, but this statue, because it represents a Catholic, has to be guarded day and night against anti-Catholic fanatics who threaten to destroy it. A great warrior and hero (Coppinger) is presented to the Senate for promotion. He is opposed by these same bigots and nothing except his extraordinary merits above all competitors (being a Catholic) saves him from defeat. The Pope at Rome sends some blocks of fine Italian marble to be used in the erection of Washington's monument, thus expressing his love and veneration for that great man; but the same fanatics hammer them to pieces and cast them into the Potomac river. No steps taken to punish the vandals. Almost under the very shadow of the capitol and contemporary with it stands “Georgetown College,” which has always been and is to-day one of the most renowned institutions of learning in this country. A num-

ber of our most distinguished statesmen have been educated at this college and their sons and daughters also attend these Jesuit colleges and Catholic schools. And yet I find in our “Public Library” here one of the vilest books against these holy and learned men (“Footprints of the Jesuits,” by R. W. Thompson, of Terre Haute, Indiana, former Secretary of the Navy and of “Panama” notoriety) that ever issued from the press or befouled its author. It was published before the son of General Sherman became a Jesuit, or he, too, would have shared the poisoned steel with which it was written.

Free country this for Catholics, but in the same library alluded to out of 5,000 volumes not one of them can be found which does not malign, misrepresent and slander the Catholic church wherever an opportunity is given the author to do so. Can we wonder at the number of ignorant fanatics when they read nothing but such slanderous trash? And yet Catholics are one-sixth of the population, pay one-sixth of the taxes which buy these rods to whip them and are entitled to one-sixth of the books, which at that ratio is over 800. But not a book by a Catholic author and more especially a review or answer to these libels on historic truth can be found upon its shelves. Bear in mind also and do not forget that these public libraries are part and parcel, nay, the grossest part by far of the State school system for imparting knowledge to the masses of the people, and that the truth as to Catholics is carefully excluded therefrom. This one-sixth of population entitles us Catholics

to one-sixth representation. Where have we it? To be taxed without "representation" is what caused our forefathers to shed their blood in the Revolutionary war, and is at war also with civil as well as religious liberty. Where have we it? In congress? Certainly not. In the offices anywhere? Not at all, except perhaps in some few places where the people are tired of men who steal and want an honest man, somewhat like the Democratic party, which once upon a time selected Horace Greeley for its standard-bearer, but did not succeed.

Great free country this when these same Orange A. P. A. fanatics mentioned above have been trying from the beginning of our history and are still at work day and night to have the laws of congress passed against us and even calling us "disloyal" while they themselves are striving with all possible means, no matter how foul, to have the constitution of our country so changed as to blot out the principle of religious liberty, and even in advance of this, declaring and acting upon it, that there is a law "higher" than the constitution (Lynch law), and proceeding accordingly to burn down Catholic institutions, as at Charlestown, near Boston; Catholic churches, such as St. Augustine's and other places of worship in Philadelphia; desecrate graveyards and scatter the remains of Catholic priests to the dogs; insult and burn in effigy such men as Father Bedini; pass laws giving committees the right to invade the private apartments of Catholic institutions conducted by females and thus ignoring the old venerable law of England that

"our home is our castle and not even the king dare enter it;" yes, and I might go on and fill a volume, but my article is already too long for the average paper, and I close as I began—great free country this for Catholics?

Written on March 21, 1896, it being my eighty-second birthday.



ARE ALL MEN EQUAL?

At the recent Church of England Congress at Sheffield, the pew system being under discussion, a member of the Congress said that when the Ameer of Cabul visited Peshawar in 1869, he was shown a fine English church at that station, but when the chaplain of the church explained to him that the whole congregation was ranged in order according to the relative rank of the different officials, he expressed his utter astonishment. "Why," said he, "I am the chief ruler of my country, but when I worship in the mosque, I take my place beside my poor subjects, for in the house of God all men are equal."

The foregoing is taken from the New York Observer, and contains a severe lesson for most of our christian churches. In fact there is altogether too much of what may be justly called amphibious christianity in this our day and generation, half for this world and half for the next. Mammon or the power of wealth has much to do with all the churches, and a sort of semipagan christianity is greatly on the increase. There seems to be just as many "scribes and pharisees hypocrites"—"whitened sepulchres and broods of vipers," as there were when Christ was performing his great mission on earth. Go to any of our fine churches on the Sabbath day and we find there in the house of God the same kind of "money changers" that Christ found in

the temple. They occupy the first places in the synagogues. They repose in fine cushioned pews, and recline at their ease under the very drippings of the sanctuary. The poor, whom they say, "the Lord hath always with Him," may stand in the hall or vestibule. Happy indeed if God does take care of them, for surely no one else seems to measure their condition in life by the same rule that He does. The man who enjoys a comfortable home, and has place and position on account of his money, will fail to see the force of these remarks. It is only those whose humble garb and scanty purse cause them to seek a lonely place in God's holy temple that will realize what we say. And then again what boots it how these riches were obtained. Success is the God of this age, as it was the God of the heathen. Neither does it matter how those riches were so suddenly gained. It is simply enough to know that he who possesses them has been successful. He is at once taken by the hand because he will be a contributor to this or that cause. So, too, the "scribes and pharisees" did the same. He will open his purse, of course, because his "standing," as they call it, requires him to do so. No questions asked as to whether or not his dollar may be the wages of sin, or the bitter fruit of defrauding the laborer of his hire.

The widow's mite is also received, but in proportion to her means as well as the merit and blessing it will draw down upon the cause, does she, we ask, receive such recognition as the true spirit of christianity requires? Christ is her friend, 'tis true, and there is every reason to believe that the great majority of those

who will stand on the right side at the great final day will be the poor; but does it not seem reasonable to suppose that, according to the teachings of Christ, and the example he gave us in his own divine person, we should have less of the world with its fashions, its sensualities, its appetites and pleasures pervading all the churches of our times.

How true it is that just as christianity (such as taught and practiced by Christ himself and all the primitive christians) shall decline on account of its compromises with the world; just in that same proportion will the licentiousness, the carnivals, the variety shows, the tie backs, and all the beastly lusts of heathen times prevail amongst us. Example is the greatest of all teachers, and just so long as they who teach and preach do not practice what they teach, just so long will this be food for skepticism and want of faith. It is no great wonder, therefore, that infidelity, and all its concomitants are greatly on the increase, and will continue so to multiply until the cause is radically removed.

A WORD TO OUR CATHOLIC YOUNG LADIES.

We make no apology for the above headlines, and for the simple reason that nearly a half century ago we taught the mothers, (of some, at least of these young ladies) how to read and write. We have just been shown a circular headed "Why Catholic Priests Ought to Marry," and which purports to be a synopsis of a book lately published by a man called Fulton, who created so much disturbance not long ago in Boston, the "storm center," so to speak,

of all the religious bigotry and fanaticism in the country.

This circular was covertly wrapped up in a parcel of goods purchased at one of our book stores, and intended, no doubt, as a bait to catch gudgeons, and not unlike many other devices used by the vile and the wicked, to entrap our youth.

We have not read this infamous book. It is quite enough to have perused this circular, which, if the tables were turned, as they ought to be, would not and could not pass through the United States mails.

Neither do we know this man Fulton, but more than likely he is one of those corruptionists whom the Catholic church from time to time spews out, and which the enemies of that church eagerly gather up and serve up as religious hash. The "celibacy of the clergy," and the pure lives of the Holy Sisters of Charity, are the brightest jewels in the crown of the Catholic church, and well they know it. Hence, it is that the most poisonous darts from the enemy are heralded from that, the opposite direction.

The circular alluded to, would not be read by any young lady, if she had knowledge of its contents in advance. How infamous, then, it must be regarded by all sensible and fair minded people, to have such things surreptitiously concealed in a parcel of goods purchased by a Catholic young lady at such a store.



To commend the right and condemn the wrong is the absolute duty of all good citizens.

CATHOLIC POPULATION.

When Miss Elder, at the Catholic Congress (World's Fair, Chicago), made the statement that the Catholic church in this country is losing ground in membership, and should have 20,000,000 more than it has, she seems to have startled many hopeful Catholics who were boasting of the wonderful growth of the church within the last one hundred years. The writer has had his attention of late directed to this subject by an examination of the books in the state school libraries as adjuncts to the state school system of education, and more especially as a proselytising scheme for disseminating anti-Catholic literature. Simply because education and religion are indissoluble and identical, it follows that, if a majority shall have the control of education, it can and will control the religion also of the people. Hence it is that we Catholics are completely under the heels of this gigantic power, and are necessarily losing strength and members every day.

The whole system, from the a, b, c primer up to the last book in these libraries, manifests but one persistent determination, namely, that Catholics shall not have equal rights in this country. Their arrangements are such that Pagans, Anarchists, Deists, Infidels and Hottentots may share equally with them, but no Catholic need apply, unless, like the Armenians in Turkey, they renounce their religion, and become either Protestants or Pagans. Not a single Catholic author, historical or otherwise, is found in the catalogue to review the histories or refute the slanders and lies told

about them. Yes there is one, only one, but not of that kind. According to population we are entitled, here in Fort Wayne, to eight hundred volumes or more. Seeing this great injustice, I gave a list of only fifteen or twenty for adoption by the School Board, but they are as silent as the grave; while a list of some 200 volumes, mostly trash of the same objectionable kind, has been added to the catalogue and placed upon the shelves.

To my mind this is a subject of the gravest importance, and demands the most earnest attention. It is one that will not admit of delay or postponement and much less of compromise. And yet we have to acknowledge that those whose special duty it is to speak and act remain silent or speak and write apologetically of education by the state and even go so far as to say that the "Catholic church in this country is not in opposition to the public school system." Now, the writer is nothing but a poor, insignificant, sinful and ignorant layman, but he knows that this last statement is not and cannot be true from the very nature of the case itself. The Catholic church has spoken openly and clearly on this, as on the "liquor traffic," but its words have not been heeded, and woe betide those who have the consequences to answer for. They seem to be engaged in discussing abstract questions of science and philosophy; but all the questions, since the world began, sink into insignificance when compared to these two. The one involves the very life or death of Christian civilization as well as that of civil and religious liberty; the other embraces the life or death of social

order and the happiness or misery of the human race. I have fought them both from the beginning, and now on this my eighty-second birthday, with the grave not far distant, I bequeath to those who come after me the same spirit of opposition, because I know that the one is a vile conspiracy against truth, and the other a gigantic combine to destroy the bodies and souls of men.

PEN PENCILINGS.

A young man requested me to furnish him some original verses for a lady's album, not feeling that he himself was competent for the task. The following is the result written impromptu in twenty minutes:

MY DREAMS.

Beauty, riches, diamonds, gold,
Ribbons, tresses, dresses, bold;
Curls and frizzles, ringlets many,
Trouble not my slumbers any.

Dream, I often, not of these,
Excuse me Remy if you please,
Mine are slumbers, sound and sweet,
And not of such, I now repeat.

I dream of Mamma's kind embrace,
Of sister's love "the old home place,"
Of joyous glee and music sweet,
Of such I dream and now repeat.

I dream of that old "cottage home,"
Of horses, sheep—I see them roam,
And scamper o'er the meadows green,
As plainly now as ever seen.

I see the horses hitched to plow,
I hear the cow bell jingle now,
Indeed I cannot tell you half,
For this is written by her c—f.

BEAUTY.

Not so much where it *is* as where it is *not*, will be my theme. And right here, as in all other questions of interest, I am reminded of the expression of Jeremiah, "With desolation is the whole world laid desolate, because there is no one

who *thinketh* in his heart." Our education is entirely too *superficial*. We do not get below the uppercrust of fashion, vanity and pride, and look at "men, women and things" as they really ARE, rather than as they seem to be. This desideratum is only accomplished by deep and profound *thought* instead of so much *reading*, which is, for the most part, demoralizing and wicked. In fact, it is the "devil's literature," so called—more, perhaps, than anything else in this our day and generation, which is destroying the human race and dragging men and women down to perdition. If "Christian civilization" has elevated mankind above the status of paganism, it is well for us to remember that the principles therein contained, if faithfully carried out, will *alone* preserve us from lapsing again into barbarism and chaos. Man, as a part of the animal kingdom, like all else in the natural or spiritual order, does not remain in *statu quo*. He either goes forward or he recedes. If the stock farmer neglects to look after and care for the many things pertaining to his calling, the result will be sad disappointment. If the florist or agriculturist neglect his business, weeds and brambles will soon take the place of rich and inviting harvests. If the fruit grower neglect his orchard, and the trees are suffered to throw out innumerable death sprouts, thus sapping the life blood of the tree, in vain will he look for "golden fruit." There is a law of nature, whether animal or vegetable, which silently vindicates itself. Pluck day by day the choicest fruit or the brightest flower, leaving only those for reproduction which are least per-

fect or attractive, and you have what is going on day by day, and night after night, in the reproduction or rather the destruction of the human family. If "death loves a shining mark," so does the seducer and until laws framed in wisdom and executed in justice to protect human kind, shall be a leading feature of the age we live in, and *avarice* and *sensuality*, which are the leading vices of the times, shall receive a severe rebuke, we will still go on retrograding from bad to worse till beauty, which is a mark of the Divine favor, will be banished forever from the face of the earth.

I said in the beginning of this article that my theme was not where beauty *is*, but rather where it is *not*. There is certainly precious little of it in the *churches* any more and I now leave the reader to infer where it is.

LEAVE TAKING.

One of the most prolific sources of taking cold during the winter season, is in leave-taking. Indeed, consumption and death are not infrequently the result of carelessness in regard to standing at the door after emerging from a warm room and doing a large amount of talking with the door open. The custom has become so fashionable, I may say, that it is almost considered to be impolite not to do so. But good health is always to be preferred to fashion, and all sensible people, upon reflection, will not be offended if when you are about to leave, you finish up the conversation before you rise, and when you get to the door, open and close it as soon as possible. Thousands of lives and doctors' bills will be saved by ad-

hering to this rule. We charge nothing for this hint, although we feel that the reader is largely indebted to us for it.

THEOSOPHY.

It is about time, we think, that the people of the United States should settle down to the historical fact that our forefathers gave us a political system of government based upon a Christian and not a pagan civilization. If Mormonism is not to be tolerated in this country, then Aryanism, Paganism, etc., are no less objectionable. Other "isms," almost innumerable, might be mentioned. It would be well also for Christians themselves to remember that all these "isms" spring from the same source, namely, the bad example of those who are nominally inside the Christian churches. Were all professional Christian believers truly practical in what they profess, there would be nothing more to desire and very little for "isms" to feed upon.

We will have no controversy with anybody on this question. We only wish to say that no religion or religious profession, be it what it may, is worth the mention unless its adherents practice what they profess. Christianity embraces all the good that is claimed in "Masonry," "Oddfellowship," "Humanitarianism," or any other of the thousand and one theories of modern or ancient times. What we need is to be what we profess to be; and as "brotherly love" is the first and in fact the only platform necessary to constitute membership in this new "theosophical society" we most respectfully and kindly suggest that one at least of the

speakers; most prominent on the occasion of the 23d inst, should make a public profession of his faith by embracing not only the "brotherhood of man," black and white, here in Fort Wayne, Indiana, but those also of his own blood and kin, to whom he has not even spoken for many long years past. Charity not only begins at home but ends there also.

SOLITUDE.

All all is passing—the days of youth
are gone,
Years too of manhood—old age is
creeping on;
Fathers, mothers, sisters—all have
passed away,
And brothers, too, have fallen, like
leaves in autumn day.

Nature in grandest beauty—"God saw
that it was good,"
Is now to me most dear, I crave its
solitude;
Man alone, base man—strange indeed
to say.
I'd shun him if I could—yes now this
very day.

I'd hie me to a mountain, in nook or
lonely cave,
On sea-beat rocky shore—or in the
serf I'd lave;
I'd watch the rolling tide—the bound-
less great expanse,
I'd sing, I'd play, I'd romp, and in
the moonlight dance.

I'd listen to the birds, I'd watch the
eagle soar,
I'd listen to the echoes, I'd hear the
billows roar;
I'd listen to the voice of Nature's sim-
ple chord,
I'd dance, I'd sing, I'd pray, and
"thanks give to the Lord."

I'd ask no boon companion to share my
lonely cot,
Too many such companions — no
"sweet forget me not"
Is longer dear to me; their only aim is
self,
And dearest ties are broken for
"filthy lucre," pelf.

Too many thankless efforts, too often
sorely tried;

Too many false assertions — too
many truths denied,

Too many base deceptions—too many
traps are lain,

Too many hearts are broken, too
many victims slain.

Too little moral effort to subjugate the
will,

Too little fear of Him, “who grinds
all in His mill,”

Too little for the next world, too much
for me of this;

I know I feel it sorely—ignorance
indeed is bliss.

Yes hie me to the mountain—my dog
is faithful true,

He never yet deceived me, whatever
road pursue;

Whatever dangerous path, or gorge, or
bridge I’d span,

He’s dog, it’s true, he’s brute, and
yet he’s more than man.

Man debased, besotted—man the cun-
ning knave;

Man the base deceiver—man God’s
image gave;

Yet man, the dread blasphemer—the
only object made,

That curses its Creator, and thus is
love repaid.

Oh blackest of all sins, thou base in-
gratitude!

Yes take me to the mountain, my
lonely solitude;

Take me to the mountain, my dog is
none of this,

Hie me to the mountain, I’ll dwell in
Nature’s bliss.

I’ll sip the sweetest nectar, as it ripples
from the rock,

No drunken sots for me—no God of
love to mock;

No base and vile blasphemers, no traps
set to delude;

I go up to the mountain—my own
loved solitude.

I go not where there’s revelry, I go
where Nature dwells;

I go to God’s own country, where
Nature’s music swells,

To the mountain by the sea—where no
one dare intrude,

To my humble cottage home—my
own dear solitude.

DEFENCE OF THE CATH- OLIC CHURCH.

In an article speaking of the “Guibord case,” great injustice is done to Catholics in this country by the views expressed in relation thereto. The Catholic church and its “priesthood” do not “curse.” Their mission is to bless, and they are the only priesthood that has been “*divinely*” commissioned to teach, preach and bless. The Catholic church blesses her churches, her church edifices, her schools and institutions of learning, yea even the bells that call the faithful to worship at her shrines. She does not even forget the dead. She blesses the ground, the last resting place from which they are to rise at the last day. All that has been done in the case alluded to was to withdraw or revoke the blessings on that portion of the Catholic graveyard desecrated, as it was, by the burial therein of a man who has not only lived and died outside its pale, but who had contumeliously turned his back upon the church that had baptised and blessed him. All that Catholics ask in this or any other country is *equal rights* and *privileges*. It would be arrogance to demand anything more; it would be weakness and cowardice to submit to anything less. It is the INJUSTICE of the state school system we complain of. It is the INJUSTICE towards Catholics in Prussia and elsewhere (now grown to a most gigantic and infamous persecution) that we abhor, and above all else the INJUSTICE of such articles as fill the newspapers all over the land charging us with “*disloyalty*” when the stubborn truth is that there is not *one*, out of the

three hundred and fifty-four various offshoots of Protestantism, that has anything like as pure and patriotic a record as the Catholic Church in this country. If they had a "Potter's field" in ancient times, and if we still to this day have places set apart for the graves of a certain class of people, what kind of "individual liberty" is it that will deprive me of the use of a lot in a cemetery which I have bought and paid for *expressly upon the condition that none others except those of my own "household and faith,"* and with the same emblems over their tombs, shall rest side by side? Ask the JEWS in this city if they do not consider that their graveyard up on Broadway belongs to *them and them* only, and that any attempt to force outsiders into it would not be regarded by them as a desecration and invasion of their personal rights. The truth is that the whole Guibord case was only forced through, as it were, for the purpose of invading Catholic rights and making capital out of it. Common decency would dictate that, living or dead, no gentleman would feel at home or at ease in company not his own, or where there was no sympathy or harmony between him and those who would regard him—and justly so, too—as an imposition.

If the State were to set apart lands for public graveyards, as it has established other State institutions, then it might regulate and control them with the same arbitrary rule that it does the State school system; but if a Church cannot purchase a piece of land and control it and use it for the burial of her own children *exclusively*, then all I have to say

is that this is only *another step backward* whether you call me a friend or foe to civil and religious liberty.

A FLAT DENIAL.

Before leaving home in 1836, I copied the following words from our family bible: "My son, William, was born March 21st, 1815, at 3 o'clock in the morning." Nothing significant about this except that it shows how ignorant and stupid your correspondent "Job" is, who charges that Catholics are not permitted to read the Bible.

WHY AM I A CATHOLIC?

There is implanted in every human being a longing desire for something beyond this life, something far greater than this world can bestow, even though we obtain all the choicest blessings there is in it. Nay, indeed though we possessed the whole world itself, even then it is not enough to satisfy the soul of man. Here is the starting point of religion. No one can deny this position nor stifle the silent voice which speaks with no uncertain sound to every human heart. It is this which distinguishes man from all other animals, and in our humble way of thought it is the most conclusive evidence of the immortality of the soul and the co-relatives and consequences which follow this belief. To say that when I die it shall be my everlasting end and I shall be resolved into nothingness; that those who have gone before me, whom I have loved with such an ardent affection are also nothingness, and that these tender chords of my heart have only been given to me that they

may be broken asunder and thus add to my greater misery, is to suppose that the whole order of creation, and that which in all other respects shows harmony, is, as to man, the most cruel and heartless invention that could be devised even by a devil, much less a God.

Such a theory, then, must certainly be false, and we may confidently say to the infidel, the atheist or agnostic, your view is the least satisfactory of any that has ever been devised, and leads one only to abject misery and despair. A Rousseau, a Voltaire, a Payne, an Ingersoll, or a thousand other such, may lead some weak minds astray but can never satisfy the longings of the human heart or make their fellow-man happier. The writer once said to an unhappy theorist of this kind, who was full of objections, but had no plan of his own, show me a better theory, a more consistent theory, a more logical theory, a more consoling theory, or one more in consonance with right *reason* (a faculty of the soul about which you talk so much), and I will adopt it at once. But until you do so you will please excuse me if in the exercise of my *reason* I do not abandon the boat I am in before a better and a safer one is provided for me.

To speak my candid conviction, were I to reject an invisible God and believe only in that which can be seen and felt, I should worship the sun; not only because it is the "center of the universe," but because it gives light and heat, "seed time and harvests," feeds, clothes and nourishes the body, which, to all such men, is the superior part of man. "Materialism" is the word which ap-

plies to all such, and with this word we leave them.

Now, as to the difference among professed Christians, the task is easy to explain why we prefer the Catholic belief to all others. The answer is the very same as stated to those who have no faith, namely, that it is more in harmony with right, reason and the longings and aspirations of the human heart. If there be no "intermediate place" between heaven and hell, and "nothing defiled can enter heaven, where are our hopes of being united again to those dear ones of whom we have made mention? Have they all died pure and without stain, and can I myself presume to feel so and yet be subject to the call at any moment? No, no, no, there is a

PURGATORY,

and of all the dogmas rejected by those who apostatized from the Catholic Church and still so obstinately persist in their separation, the most unreasonable and unfortunate of all was the rejection of that consoling article of faith.

We close with the same answer to the non-Catholic that we have given above to the sceptic; please excuse us if we do not abandon the ship we are in till a better or more substantial one has been provided to carry its freight of living passengers to a safer harbor than the one we are aiming to attain. Yes, we will fondly cling to the hopes this good old church gives us. Its teachings are in harmony with the purest instincts and aspirations of our nature as "children of God and heirs of heaven." It is the most consoling in all our afflictions while here on earth, and if in the end our faith shall be rewarded, then indeed are we in-

finitely better off than he who has neither faith, hopes nor good works.



Sixteen thousand feet above sea level at the equator is the point of perpetual congelation, and 80 degrees of latitude north or south from the equator is also the point of perpetual ice and snow. Every 200 feet of elevation, therefore, is equal to one degree of latitude, and we are able in this way to form a pretty close estimate of the climate at any given point. For if every 200 feet of altitude brings a place one degree (70 miles) further north, so to speak, then all we have to do is to add this difference to that caused by the difference in latitude, and we have the climate of that place, excepting always "local causes," which cannot be taken into account. If Cumberland Gap, for example, be 800 feet higher than Cincinnati or Louisville, then its climate, as compared with these places, must be that of 280 miles further north, for 800 divided by 200 equals 4 and 4 multiplied by 70 equals 280; but if of the same altitude, then the climate would remain the same as that which belongs to its latitude. Except local surroundings, therefore, the climate of all three places must be the same according to estimates thus made, which, we think, will be found correct, because 280 miles north from Cumberland Gap would not be far from either Cincinnati or Louisville.



FORT WAYNE, IND., Dec. 11, '88.

Dear Santa Claus:

I have no papa—only my mamma. My mamma says you know a little boy what is poorer yet than I am, so I send you all the pennies in my little box for his Christmas. There is only 23 cents; I wanted 2 cents more; but nobody give 'em to me. LITTLE FRANKIE WALTER.



MARCH 21, 1897.

The author of this book on this his 83d birthday walked three-quarters of a mile in less than ten minutes. How is that for "prohibition" and a sober life?

THE "CHRISTIAN DISPENSATION,"

IN ITS RELATION TO WINE, WORLDLINESS AND WEALTH—PLAIN WORDS, BUT KINDLY SPOKEN.

"The Lord spoke to Moses, saying: Speak to the children of Israel, and thou shalt say to them; When either man or woman shall make a *vow to be sanctified* and will *consecrate themselves to the Lord*, they shall abstain from wine and from *everything* that may make a man drunk."

[Douay Version.]

—Numbers 6, 1-3.

The Divine Founder of "Christianity" had "not whereon to lay his head." He was "born in a stable." His "princely robes" were "swaddling clothes." His downy bed was "straw." His home at Nazareth was exceedingly humble and there was nothing whatever "palatial" about its architecture. He preached against "worldliness" and emphasized the fact that "His kingdom was not of that kind." He fasted forty days and set an example of sobriety and self denial. He did not advocate the "license" theory or antagonize the "dram-shops" because there were not then in the city of Jerusalem, as there are now in the city of Fort Wayne, Indiana, twenty-eight within two small blocks. Had there been, He certainly would have characterized them as worse yet than "gilded hells" or "whitened sepulchers." Like Cardinal Manning, He would have denounced their introduction into Africa "as nothing less than *murder*."

But what He did do was to establish a "church" and appoint ministers and their successors to follow in His footsteps. They tell us that He himself drank wine and even changed our natural beverage into that which, although it may be "abused," is not in itself bad ("*per se*"). Hence they claim that the right to the "drink habit" is a divine right, even though times and reasons have changed and it be clearly demonstrated that this *habit* leads as straight to the "drink

curse" as the mariner's needle does to the pole.

The Bible seems to be a convenient "text book" for opposite sides to almost every question. It is, however, quite logical to say that if to indulge in the "drink habit" be to "follow Christ," and to take the pledge of "total abstinence," be quite "superfluous" or "unnecessary," then why not follow Him also in His *poverty*, His *lowliness*, His *humility*, and His "total abstinence" from everything like "palatial residences," "courtly etiquette" or "worldly outings?"

Then again if the total abstinence pledge be good for innocent little children who accept it in confidence and obedience, then too it must surely be good for grown up people. Even children are logical. If good for them, then good also for "papa" and "mama." If good for parents then still more so for those who are to set the *highest* example and who cannot consistently administer to others a pledge they are not willing to take themselves. Finally logic asks this question. Why take the pledge as something good (*per se*) if there be nothing bad (*per se*) in the opposite direction? If the drink habit be right, then it is doing children a great wrong to deprive them of their "free will" and "personal liberty," by a solemn covenant made even before they reach the age of mature reason. If the opposite of "christian baptism" were not bad (*per se*) then the solemn promises made by infants could not possibly be justified. It is, therefore, only because the *opposite* to the total abstinence pledge is bad (*per se*) that such an oath or vow can in conscience be taken or administered.

Is not all this logical? And if so then please be so kind and give it a fair and impartial hearing. Hard names are not arguments, and unfair criticisms do no good. What is needed is an open, manly, *impersonal* and *hon-*

est answer. Such an answer, thus far, has been obstinately withheld. *One allusion only* has been made to our former article, although a hundred of them were sent out to those who were most interested. This allusion (for it was certainly no answer) had offensive headlines at the top and an assumed name at the bottom and was published in the "Western Cross," of Kansas City; the last city on the face of the earth whence one would expect a *Catholic* paper could uphold the "drink habit," and especially among *Catholic* clergymen. "*Seventeen such were taken off the streets of that city in a beastly state of intoxication during eight years of Bishop Hogan's administration.*" I refer the reader to an editorial in the "Western Watchman" and reproduced by the "Catholic News" of New York, June 25, 1888.

We are certainly not responsible for this "exposure" and we wish to say right here that it is without the slightest disrespect towards our "ecclesiastical superiors" that we write these lines or any others. It is only because of our high appreciation of the exalted character of the priesthood that we so ardently wish to see it approximate as near as possible to that of its Divine model. Nor are we blind to the fact that a vast number of holy priests and Abbots in monasteries and other places are striving to get as near their Divine Master as it is possible for poor human nature to do. But this is only *as it should be everywhere*. We firmly believe and will hold to the conviction, even unto death, "that palatial surroundings," "banquets," "seven course dinners," "pleasure outings," "princely style," "dandy fashions," and "worldliness" are none of them in harmony with God's holy gospel. Much less, above all, is that accursed "drink habit" which leads so many to destruction. The "contributions" of the poor and the widow's "mite," (often so hard

to sacrifice) *are not given for any such purposes*. These lines may again be called "unwarranted strictures" and the writer denounced and belittled, but all this will not change the FACTS, and "FACTS are very stubborn things." We are all to be measured by one and the same moral rule. If there be any exception it will be, not in favor of, but rather against those in high places. We laymen are often admonished to pray for such. That is well, but let me say that it is much easier to do our duties when *favoured* by circumstances than in opposition thereto.

We now close, perhaps forever, but in the firm belief that if the reforms indicated were accomplished the world would soon be converted. The greatest stumbling block to outsiders is the *stubborn* FACT that *practice* is not always in harmony with *preaching*. Hence their reluctance to enter the fold where they do not find the "*simplicity*," the "*humility*," the "*abstemiousness*," and above all, the "*total abstinence*," from every kind of sensuality, fashion, worldliness, and pomp, which marks the character of the LOWLY SHEPHERD whose example in His ministers we *rightly* look for, and *logically* expect. The Catholic Record says that Archbishop Fehan (who lives in one of the finest "palaces" in Chicago) is about to build himself a new SUMMER RESIDENCE!!!

P. S.—Besides what is said in No. 1 of this series we have in our possession sufficient matter to prove that we have written and published in *defense* of the Catholic Church what would make quite a volume. As to its merits we leave that to others. Up to this writing its *orthodoxy* has never been questioned. Had there been more praise and less censure in it the writer would undoubtedly be more "popular," but that was not his style. He was not made that way and it may be well that

he was not. At least he is far better satisfied with himself as it is; and this, at the close of a long life, is worth something. As said before, to *conceal* the truth, or fail to tell the *whole* truth is to falsify history, and we commend to those timid souls who stand trembling in the rear those great words of CARDINAL GIBBONS lately spoken: "*Mistakes may easily be corrected; but the loss which is sustained when the liberty of discussion is denied cannot be repaired except by restoring that privilege.*" I refer the reader also to the great St. Bernard and St. Catharine of Sinna.



A LAST WORD TO THE READER.

I have never tried to be popular. I believe there is such an art, but I have never studied it. My aim through life has been to "know the truth" and then dare to tell it and defend it.

Whoever composed the oath administered to witnesses in our Courts of Justice has condensed in a few words a universal guide for all mankind, namely, to "tell the truth, the *WHOLE* truth and nothing but the truth." This should be the rule and the motto for every man, woman and child, but especially those who write and speak for others.

No doubt there are two many repetitions and other imperfections in this book, but as was said on the first page of No. 1, so now on the last page of this series we ask no favors, but only an honest and impartial interpretation of all it contains.

Respectfully,

WM. B. WALTER.

P. S.—As it was not written for money it will be sold at the actual cost for printing and binding, 75c.

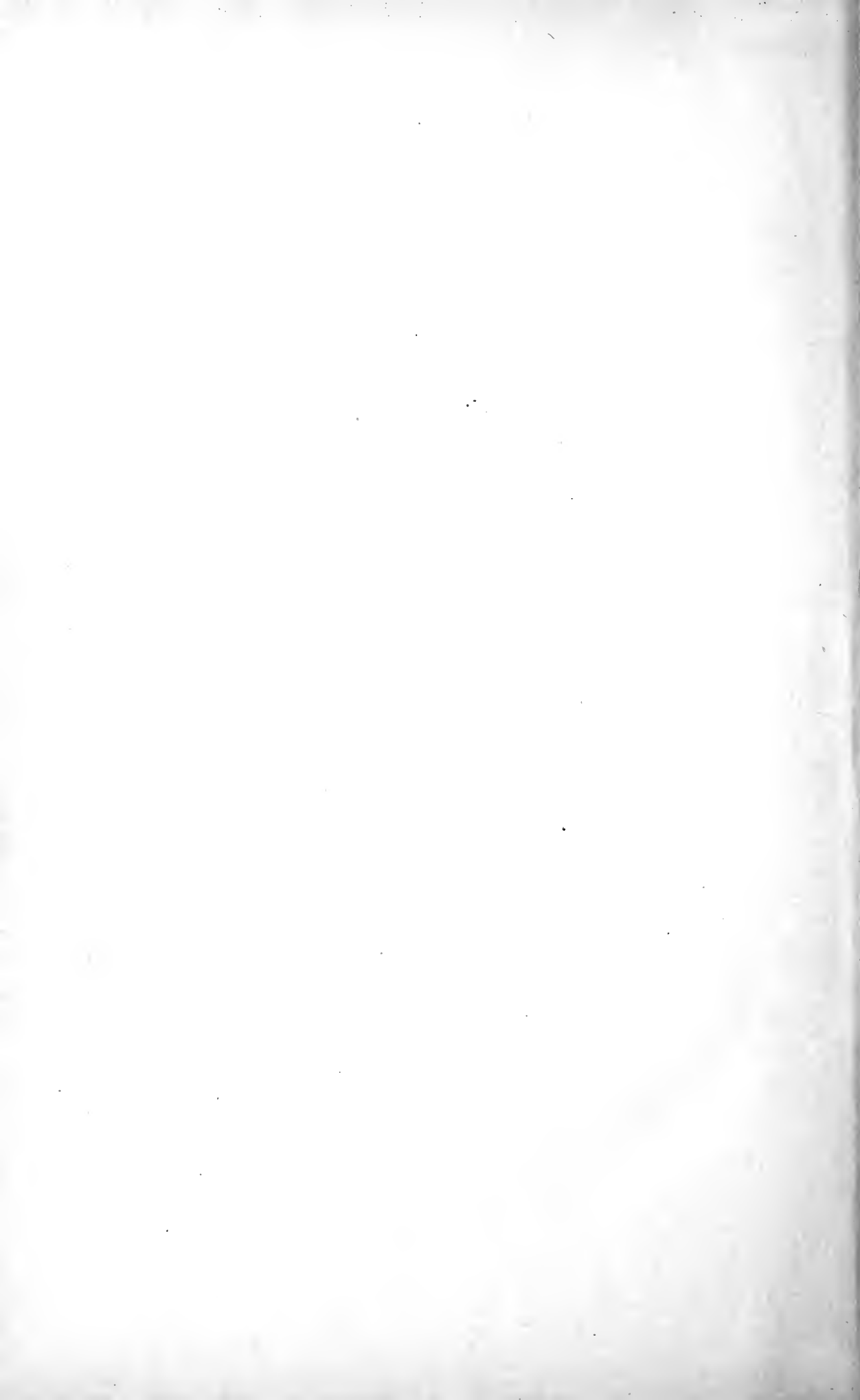
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CORRECTIONS.

- On page 4, second column, "1845 or 1846" should be "1835 or 1836."
- On page 8, second column, "Asia" should be "Africa."
- On page 10, first column, "Barr" should be "Berry."
- On page 13, second column, "perfect" should be "prefect."
- On page 20, first column, "or" should be "of."
- On page 27, second column, "often" should be "oft."
- On page 30, second column, "songs" should be "sung."
- On page 33, first column "comfort" should be "comforting."



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